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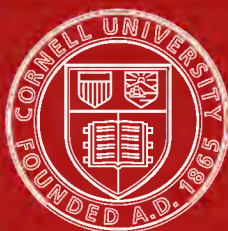
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Early times on the Susquehanna, by Mrs.



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EARLY TIMES ON THE SUSQUEHANNA



MRS. GEORGE A. PERKINS, AT 30 YEARS OF AGE.

Portrait by S. A. Mount, N. A.

Early Times on the Susquehanna

BY

Mrs. George A. Perkins, *Julia Anna*

*Fair river, though thus silently you flow,
On thy green banks once woke the wail of woe.*

LEWERS.

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1906

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MRS. SARAH PERKINS ELMER

SECOND EDITION

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PREFACE

FREQUENT inquiries are made for copies of "Early Times on the Susquehanna," which is an inducement to issue another edition, as the first was long since exhausted. Year after year interest increases in the past history of our lovely valley, and it is most important to foster with care every item of correct information.

The little volume written by Mrs. George A. Perkins (my mother), containing so much which, except for her, would have been lost, is sacredly preserved.

The more recent developments of our section of country have not been touched upon, but are left to the pen of the future historian. The hope is cherished that those who have wished for the perusal of these pages will welcome the new edition as cordially as the first was received by the dear friends of a former generation.

SARAH PERKINS ELMER.

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AUTHOR'S INTRODUCTION

A MEETING of the early settlers of this region was held at Athens, Pa., in the Presbyterian church, on the 22d of February, 1854.

The venerable Major Flower, a Revolutionary soldier, and long known as an efficient surveyor, was called to the chair, sustained by Hon. Dr. Barstow of Nichols, and Hon. H. Williston of Athens, as Vice-Presidents.

Many ancient men, and a large number of the descendants of the first settlers were present, and were highly entertained by addresses from Dr. Barstow, Judge Williston, Hon. Thomas Maxwell of Elmira, Judge Avery of Owego, Judge McDowell of Chemung, and others. There were representatives from Owego, Elmira, and the neighboring towns, some of whom gave historical sketches of their respective districts.

Dr. Barstow opened the meeting, stating the object for which they had assembled, and called attention to the importance of collecting facts and incidents connected with the early settlement of the country. He thought it highly proper that we should know the history of the first settlement of our country.

Hon. C. P. Avery, who was called upon, commenced his remarks by exhibiting the original Indian title or conveyance of a tract of land, made

by the Indians to Amos Draper, the first white settler at Owego. This tract was three miles in width, and six in length, including the site of the present village of Owego. It is written in the Iroquois language, said to be far the most beautiful of any Indian language, but now extinct. Judge Avery had procured a translation, through a learned Seneca Chief,* which he read. It had been recently found among some old papers in the garret of one of the descendants of Mr. Draper.

It was passed through the assembly, exciting great interest, and was looked upon as a rare and valuable curiosity. He proceeded to give a graphic history of Owego and the neighboring towns,—Nichols, Barton, Berkshire, Candor, and Spencer,—from their early settlement by the white people, and the names of the Pioneers who first settled these places.

Hon. Thomas Maxwell confined his remarks principally to Tioga Point, and cherished a warm regard for the village of his birth, and the scenes of his early childhood, and while life and health were spared, would be ready to contribute to the preservation of the history of the first settlement of our beautiful valley.

Judge Williston made a striking comparison between the state of the country fifty years ago when he was passing down from Broome County to Bradford, along the valley. Then the improvements were comparatively new. There were two skeletons of churches, and two or three school-houses. Now the entire distance is covered with villages, churches, academies, school-houses, and highly cul-

* Mr. E. S. Parker.

tivated farms. Judge Williston always showed himself the friend of the early Connecticut settler, and referred to the Trenton Decree, and the difficulty of procuring title to the lands, as greatly retarding the settlement of the country.

Judge McDowell thought we should visit and converse with the few that yet remain of the early settlers, and gather all the historical facts about early times that could be obtained. He hoped a minute and accurate history would soon be written.

Such meetings of the early settlers have doubtless had a salutary influence among the descendants of the early Pioneers, perpetuating and cementing the bond of union which originated with their fathers in the days of their privations and hardships, when their sympathies were mutual. The first of these gatherings was held at Elmira in 1853, the second at Athens, 1854, and the third at Owego, 1855. It was affecting to observe how rapidly these aged veterans passed away from one of the "Old Settlers' meetings," to another. The deaths of many familiar friends were reported from year to year, and the number has continued to diminish rapidly, until it is difficult to find one, whose faculties of mind and body are not too much impaired to be able to communicate intelligently. Hence the embarrassment of furnishing a complete history.

At the close of the meeting first mentioned, Judge Avery urged it as the duty of some resident to write the history of this place and vicinity. Fifteen years have passed, and no such looked-for

record has appeared. Having some facilities from my late father's papers, in my possession, I propose for the benefit of my children and others who may feel an interest in the subject to make such statements as these documents, together with information received from my ancestors, and from authors whom I have consulted, and my own personal knowledge, may enable me to do.

I would also gratefully acknowledge the kindness of friends who have aided me in the work.

It is natural for the intelligent to wish to learn all they can about the history of their ancestors, and the place of their own nativity; and if this sketch can afford any gratification to the living, or be useful to those who may come after, the object will be accomplished.

A SKETCH OF THE LIFE OF MRS. GEORGE A. PERKINS

It has been well said that the lives of those only should be written who have contributed to the well-being of mankind; who have by precept and example endeavored to elevate, and influence for good, any coming within their reach. Surely those who have led lives of devotion to others are well worthy of commemoration. Few, if any, have lived in as small a degree for personal glory, or for self-adulation, as did she whose memory it is now our happiness to recall.

Anna Shepard, daughter of John Shepard, was born in Athens township, November 11, 1799. Her father, who had removed from Plainfield, Conn., in 1784, had at this period attained to circumstances of prosperity and comfort; and her infancy was bright and joyous, until she was five years of age, when the greatest calamity that can befall a young family suddenly overwhelmed them.

The mother of this unsuspecting circle was thrown from a carriage and the following day breathed her last, with the words upon her lips, "I am going to the world of Spirits." With profound grief did the stricken husband, and father of the terrified group of seven little children, exclaim, "Was ever sorrow like unto my sorrow."

This melancholy event doubtless left a deep

and lasting impression upon the child whose course we trace to-day. She was represented as unusually considerate and thoughtful. Very early her affections were placed upon the treasures of heaven, where her most precious earthly friend had gone, and with the steadfastness of purpose which distinguished her through her career, she early consecrated her life to the service of God. She gave to Him the first fruits, and He granted her an abundant harvest.

We find in the earliest records of this Church on the 8th day of July, 1812, when she was twelve years of age, the name of Anna Shepard with twenty-one others, her father among the number. "The members first constituting a Congregational Church, having individually subscribed their names to the articles of faith." She was at this time baptized. This step was not taken with the thoughtlessness of a child, as we may judge by a letter, dated September 12, 1812, written by the new and loving mother who had come the year previous to gladden this home which had been for six long years motherless. She speaks "particularly of our little Anna Shepard, it is all we can ask of a child or any one else to give himself to the Sovereign of the universe unfeigned, which I have no doubt is the case with her. She is to me a charming child and I promise myself great satisfaction with her if our lives are spared."

Not long after this a friend and relative, Miss Julia Prentice, visited the family, and being much pleased with this interesting little girl, wished her to be called for her. Without formality, therefore,

Julia was prefixed to her name, which subsequently was usually written Julia Anna.

Mr. Shepard was extremely anxious for the education of his family, and in their early years established a school near his residence where they were carefully trained and instructed. In 1814, however, an exceptionally fine teacher was engaged in the person of Mr. Sylvanus Guernsey, "a liberally educated young man from Harrisburg," and the first school was opened in the Athens Academy. Mr. Shepard was one of the patrons, and his daughter Anna, who was then fourteen years of age, was among the first of those who availed themselves of the superior advantages of this historical institution of learning. An old school friend, an aged clergyman, remarked not many years since that she was always acknowledged among her companions even at an early age to be intellectual and a conscientious student. After two or three years of diligent work, and hearing of Miss Pierce's celebrated school at Litchfield, Conn., the leading institution of that date for young ladies, she became exceedingly anxious to avail herself of that opportunity to obtain a broader and more thorough education; consequently in a letter of November 26, 1817, to Miss Pierce, her father makes application for her, and speaks of the desire his daughter has for an education, and adds, "I have thought proper to place her under your tuition, deeming it all important to give my children such advantages." She evidently prepared for the long journey hastily, for a letter from a friend of her father's,

Mr. Jesse Gilbert, of New Haven, written the January following, says, "Julia Anna and I arrived at Litchfield yesterday afternoon in good health and found all things agreeable. Left her in fine spirits. She boards with a Mrs. Bull, where Mrs. Beecher, mother of Dr. Lyman Beecher, and Esther Beecher, his sister, and my particular friend, live; who have agreed to send me a line if she should be sick, in which case I shall write you, and pay every attention as if she were my own daughter." This must have been very comforting indeed to a father whose child was as far distant in point of time, compared with now, as if beyond the seas.

She was left in good hands. The various members of this celebrated family, who were most attentive and kind during her stay in Litchfield, were always by her borne in grateful and pleasant remembrance. Dr. Lyman Beecher, the leading clergyman of the town, was then at the zenith of his popularity and power, and the members of his family who subsequently became so distinguished were interesting young people, her congenial companions.

The school was all that it was represented to be, yet with these many advantages we may readily imagine a touch of homesickness when we read in a letter from the young school girl so far from home to a dear friend, "Were I not as pleasantly situated as heart can wish, with the best of friends and associates, and my mind engaged and interested with my literary pursuits, I should be inclined to think I was forgotten. I will hasten to tell you something of Litchfield. It only wants

the Tioga and Susquehanna rivers to make it the most delightful place I have ever seen. The society far exceeds the local situation with all its beauty, and there are schools where every science may be studied, charitable institutions for the dissemination of knowledge are established, and every one appears to be engaged in the instruction of the indigent. We have this summer a very interesting school; there are about a hundred pupils."

A letter to her parents dated July 25, 1818, shows what unusual attainments she had made in her spiritual and intellectual life for a girl of her years. She wrote, "I am now in my dear little chamber, where I spend the most of my time in studying and knitting. It is indeed a pleasant place, a little out of the bustle of the village, where we have a beautiful prospect, and a fine society of little girls. I am peculiarly privileged, I acknowledge, but I feel the want of a warm heart to whom to express my gratitude to the bountiful 'Giver of every good and perfect gift.'

"My faithful monitor, Miss Perry, has left, and I have no one in the family upon whom I can depend to reprove me when I err. My conscience I hope is not so seared but that it resists the strivings of the wicked one. How diligently employed is the enemy, and how varied his artifices to deceive the souls of men.

"I must hasten to tell you that a few days since I saw a Christian die. It was Mrs. Beecher, mother of the minister. She met death as a welcomed guest, like the calm summer sun her spirit gently

retired to shine in another world. The house was filled with silent tears, but they were not tears of grief. How desirable to live the life of the righteous, that we may die his death. Another affecting and interesting death was that of Mr. Holmes, a young man about the age of twenty-two. He was preparing for the ministry, studying at Andover. He was taken ill there and obliged to return to his home at Litchfield. I never saw a more affecting scene than was exhibited on the Sabbath when he was buried. Mr. Beecher's text was, 'For me to live is Christ, but to die is gain.' He showed why it is better to die than to live. 'First, because there is rest after death if we reach Heaven; secondly, there is no sin in Heaven; thirdly, the society is better, being made up of angels and spirits of the just.' He spoke in the most energetic and interesting manner to the young people. The congregation was generally melted to tears. Mr. Holmes was greatly beloved and lamented by all. The procession was very solemn. Four young men of his particular friends, dressed in mourning, and eight young ladies, dressed in white, followed the bier, and as nearly as could be estimated six hundred were in the procession." In this letter she sends messages to various friends, and says, "tell Flora [a colored servant] not to be weary in well doing, for in due time she shall reap if she faint not: let our services be what they may or if we are ever so apparently useless, we can sometimes do much. Don't you remember 'The Lion and the Mouse'? Our school is very interesting, all united like sis-

ters. To-day we have received religious instruction from Miss Pierce. With how much tenderness and affection did she address us. I can never extol her too highly; many will undoubtedly arise up and call her blessed. When shall we all be a flame of love, of love to our Father? How strange it is that we should so grovel in the dust. You cannot think how much I should love to see you, but I enjoy my studies too well to leave them if it is possible for me to stay.

“One question (in class) Mr. Brace could not answer, was, What is the physical cause of blushing? Our subject for composition this week is, What is the disposition, is it innate or acquired? This exceeds my faculties for reasoning. It is more than I can answer.”

A few years previous to this there had been a great uprising in New England in regard to the subject of missions. The saintly Samuel J. Mills had prepared for college at the Litchfield Academy, and had gone to Williams, where he and his few friends had made memorable the locality of the hay-stack, and their influence had extended over the land, and later was destined to be felt over the known world. Judson, Hall, Nott, Newell, and Rice had, February 12, 1812, under the auspices of the American Board, sailed for Calcutta to carry the gospel tidings. This example was followed by five others who sailed for Ceylon the following October; two embarked for Bombay in the fall of 1817, and four sailed for Ceylon soon after. The destitute and ignorant of our own country were not neglected; the mission

among the Cherokees of Georgia and Alabama was instituted by the Board about 1816. It received the patronage of our Government, was personally visited by President Monroe, who made appropriations for its assistance and expressed an enthusiastic interest in the enterprise. A number of the natives were brought North to be educated, and were placed in the Foreign Mission school at Cornwall, Conn., a very short distance from Litchfield. Representatives of various nations were received for training and education, to return to their own lands as missionaries. Perhaps the most interesting of these students was Henry Obookiah, a native of the Sandwich Islands, and a distant relative of the king. He had fled from his own country in a time of insurrection, found his way to our shores and his subsequent career elicited profound interest. His conversion and life following were most remarkable, and his death, which occurred in Cornwall February 17, 1818, was that of a triumphant Christian. On the occasion of his funeral Dr. Lyman Beecher preached one of his most powerful sermons from the text, "The Lord reigneth, let the earth rejoice, let the multitudes of the isles be glad thereof," etc. Throngs attended the funeral, among others, the young student at the Litchfield seminary. With her tender years, her intellectual and spiritual attainments, and broad ideas, it is not strange that a lasting impression was made upon her mind, and that an interest in missions was awakened which lasted through life. She always valued her little volume, "The Life of Henry Obookiah," and on the flyleaf is written in

a dainty hand, "Subscribed for it before it was published in Litchfield, Conn., 1818." In a letter to a friend she again writes, "Five young men of the Cherokee tribe have just arrived here from the South, and to-day are going to the mission school at Cornwall. We now begin to see the effects of our contributions. The heathen are made acquainted with the true God, savages becoming civilized, and agreeable to the prophecies, the wilderness budding and blossoming as the rose. What can be more pleasant than to see natives come out of the wilderness, and rank with the civilized world. It is owing to the dread darkness of mind and a savage education, that we do not see rising among them kings and priests unto God.

"Well may we prize the calmer skies we claim, and well may pity when we look at them." She speaks of the fact that the school girls were going to make a bed-quilt for the mission at Cornwall, although the Indians could not yet be persuaded to sleep on beds. The letter closes, "Late at night; I must bid you adieu."

Her superior privileges for an education are frequently alluded to with happiness and gratitude. The scientific branches, such as Chemistry, Philosophy and Astronomy, were her especial delight. Her standing as a scholar was of such a character that when she had been there but six months, and was only eighteen years of age, Miss Pierce offered her a situation to teach in the school. Miss Catherine Beecher had been the assistant, but Miss Pierce remarked, "Miss Shepard,

as Miss Beecher is about to leave, I would like you to take her place." This she did with great credit. Later an opportunity presented for her to go to Georgia as a teacher, "where ample funds were provided," but this was like going out of the world, and we may easily believe that her friends objected to one of her youth being so far separated from home.

However, not long after that a situation was offered her as preceptress in the Academy of Ithaca, N. Y., and this position was accepted. The duties were in accordance with her tastes. Here she endeavored to arouse an interest in the subject of missions, which had become very dear to her heart during her residence in New England.

Among her papers is still found a receipt for six dollars, sent by her, from certain young ladies of Ithaca, and signed by the distinguished Jeremiah Evarts, for many years Secretary and Treasurer of the American Board. The social atmosphere at Ithaca at that time must have been charming, and there it was her happy lot to meet the one who was to be "A dearer one still, and a nearer one yet than all others." There were those who had sought her hand, and sung her praises, but in George A. Perkins, a young man of good birth and education, who had recently come from New England, were all the desires of her heart realized. He had made a specialty of Chemistry and Pharmacy, and learning of a desirable situation at Athens, and that within a radius of fifteen miles there was no one answering to his profession, he was readily induced to locate in this place, which was in those



GEORGE A. PERKINS AT 31 YEARS OF AGE

Portrait by S. A. Mount, N. A.

days a town of considerable importance. Hence in March, 1823, he removed to Athens and established himself in business. We read in the old record of this church dated April 14, 1823, "Voted, that George A. Perkins be admitted as a member by letter," dated April 7, and at the same meeting, he and two others were appointed a committee to transcribe the church records, and at the next meeting, April 16, John Shepard resigned as clerk, and George A. Perkins was appointed to fill his place. The church had recently been changed from Congregational to Presbyterian, and April 28 he was chosen ruling Elder, being but twenty-four years of age, was very soon ordained, and May 1, 1823, he was married by the Rev. James Williamson to Julia Anna Shepard, at the home of her father, situated on the banks of the Susquehanna, the last house Mr. Shepard built, and where he resided twenty years, "the old place" on the Howell tract.

Events of importance had crowded in quick succession. It was not pleaded, "I am engaged in business," or "I have married a wife" and "therefore I cannot come," but religious duties went hand in hand with the affairs of life, which are usually so absorbing and interesting during the happy days of youth. We can hardly appreciate the joy to those who were endeavoring to sustain the struggling church, to welcome a young man of such culture, piety, zeal, and efficiency. These offices as Elder and Clerk of the Session, were assumed at an early age, and faithfully sustained for an almost unparalleled period of time.

And the bride of 1823, did her religious and intellectual attainments, her enthusiasm in the work of carrying out the Saviour's last command, diminish in her new and happy relation? Far from it! With sympathy and encouragement they were fostered and intensified, and the cause of missions was not left without a witness, watching in earnest expectation.

We of to-day when this work is more popular; when intelligent Christian women are giving their attention to the subject to so great an extent; when those not interested are the peculiar ones; and much money and time formerly wasted, are being consecrated; can hardly appreciate what it was for her in her early married life to endeavor to arouse an interest in a subject which had received so little attention in this part of the country. Yet in all the years that followed, with family cares and increasing responsibilities, a little society was sustained with a few faithful co-laborers. The altar fires were kept burning, and the hand of faith reached out and grasped the promises of the "King of Nations."

"Let us gently glide adown the stream of time."

We find after the reunion of the two branches of the Presbyterian Church in 1871 a season of development and prosperity; the smiles of Heaven seemed to bless this union. Many were aroused to more diligent service, and the power of the women who had faithfully "kept silence" began to be felt. This was a joyous day to those who had la-

bored in prayerful hope for so many years, and with the new societies forming throughout the land, this little church was among the first to arise and send forth a ray of brightness to lighten the world.

Mrs. Perkins was made the President of the new organization in 1871, and retained the position for about five years, when she laid her mantle upon younger shoulders, feeling confident that the work would be faithfully carried forward.

Her advancing years were passed in quiet, comfort and peace. From time to time, articles of value which dropped from her pen found their way into leading magazines and papers. And when seventy years of age she published the little historical volume, "Early Times on the Susquehanna," which was mostly kindly received. She was led to this work, in part, by the remembrance of the "Old Settlers' Meeting" which was held at the Presbyterian Church of Athens, February 20, 1854, when many distinguished men were present, among them a number of descendants of the early inhabitants. It was then strongly urged that facts of history relating to the settlement of this valley should be collected and preserved. Fifteen years passed, with no response to this important suggestion; and having in her possession papers and correspondence belonging to her father, as a basis, she began and completed this work, which is of so great value, and which will be of incalculable service to the future historian.

All through life, with a strong inclination toward religious subjects, Mrs. Perkins was of a singularly peaceful and happy temperament,

with a relish for pleasantry, and an appreciation of all that was bright and beautiful. Music had for her especial charms, and she was endowed with an unusually sweet voice, which was well preserved until late in life.

Ever truly hospitable, and gracious in the society of congenial friends, hers was a broader, a heaven-born love and sympathy, which knew no limitations, but embraced all the world, and went beyond the confines of temporal existence into that of life eternal. (Of her family of eight children, Lucy, Isaac, Rebecca, Edward, and John have been called to their eternal home. Anna, George, and Sarah are still in the active walks of life.)

The domestic life of Mr. and Mrs. Perkins was one of exceptional congeniality and happiness. It was passed in "The unity of Spirit, in the bond of peace." Much time was spent in reading and the study of favorite topics, historical and scientific, and in general intelligence they were alert and thoroughly abreast with the times.

Their Golden Wedding was celebrated May 1, 1873, and they survived until 1884, examples of patient waiting, and a benediction to the world.

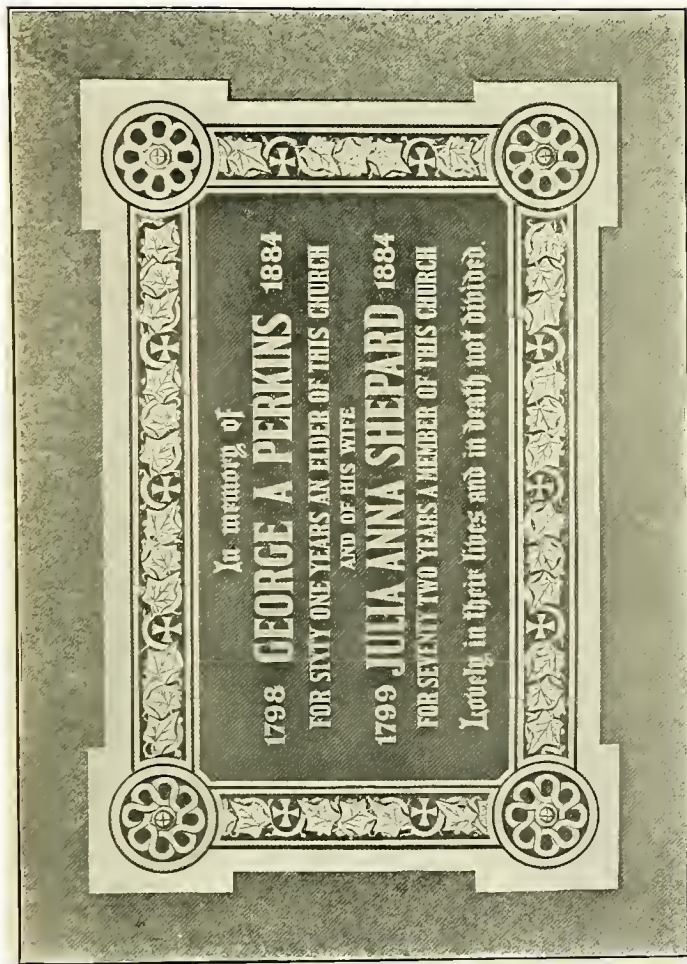
To give in detail an account of their lives, for so many years passed in usefulness and Christian activity in this valley, would be an impossibility. They were refined, quiet, and unostentatious, but as the strongest forces of nature are invisible, so the power of the influence of these lives God alone can estimate.

Their record is in Heaven. But that of Earth

is written "He served the Church of Christ as Elder sixty-one years, and she was a faithful member seventy-two years." They had early in life chosen that Wisdom, whose "ways are ways of pleasantness," and all whose "paths are peace." And, as when the sun is setting, and his golden rays gild the horizon with brilliancy and beauty, giving promise of a still brighter day; so, as the shadows of life began to draw gently around them, they who had been made beautiful by the reflection of His image, almost hand in hand were ushered into His presence, where is "fullness of joy," and at whose "right hand there are pleasures for evermore."

S. P. E.

Missionary Society Anniversary,
Athens, November 28, 1896.



By J. & R. Lamb, N. Y.

MEMORIAL TABLET IN PRESBYTERIAN CHURCH, ATHENS, PA.

EARLY TIMES

I

INDIANS *

LARGE and powerful tribes of Indians inhabited the territories of New York, New Jersey, and Pennsylvania less than a hundred years ago. The Delawares, or Lenni Lenape, whose subdivisions were numerous, some of them known as the Turtle, the Turkey, and the Wolf tribes, had been the most powerful, until the Five Nations formed a league to subjugate and make them vassals. This they did most effectually early in the 18th century, and ever after treated them as subjects.

The five confederate nations were the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. Historians speak of the Tuscaroras as having been driven from North Carolina and adopted by the confederates at a later period, constituting, with them, the Six Nations, and called by the French, Iroquois, and by the English Mingoes.

The Monsey or Wolf tribe, a part of the Delawares, was powerful and warlike, and occupied both branches of the Susquehanna. The Shamokins, Shawnees and Nanticokes, also were powerful, but these were all subject to the great confederacy, the Six Nations, and nothing could exceed the severity with which they treated those who

* See Appendix No. 2 on this subject.

dared to transgress their code; to take the liberty to sell land, or to attempt to rise above their degradation. It was jealousy of the growing popularity of Tedeuscung, the Delaware chief, among the white people, that instigated that barbarous act of a party of warriors from the Six Nations when they visited Wyoming upon a pretense of friendship, but one night set fire to the house of the chief, together with which he was burned to ashes. He was a man of ability, and his death was greatly lamented. The Delawares had no name or place except such as was granted them by their merciless conquerors. They cowered before their powerful foe. In this subdued state perhaps they were the better prepared to receive the gospel, when it was proclaimed to them. They called themselves the original people, and their language was the Algonquin.

Count Zinzendorf, Zeisberger, and others among the Moravians, labored among them at a very early date. David and John Brainard, New England missionaries, were received among the Delawares of New Jersey, as friends of the red man, and it is astonishing to note the access these men had to the hearts of these degraded people, some of them only able to address them through an interpreter.

In many cases powerful revivals of religion were known among them, and many of the converts became consistent Christians, and continued steadfast through life.

After the Six Nations had subjugated the Delawares, or, as they expressed it, "clothed them in petticoats," they soon commenced their emigration

down the beautiful valley to their newly acquired territories. Tioga Point was doubtless the rallying place for many a stately Indian, clothed in his blanket or skins, attended by his squaw and papooses, migrating south in his Indian canoe, to take possession of his conquered domain, and enjoy the pleasures and benefits of his incomparable hunting and fishing ground.

The Delawares received them with kindness; they dared not do otherwise, and their good Christian teachers, who had great influence with them, taught them to bear their trials patiently, and to recommend religion to their enemies by their lives and conversation. This was not without effect. We read that many among the confederates embraced the Christian religion.

Mr. Maginnes speaks of Shikelimy, a chief of the Cayuga tribe, who was stationed at Shamokin (Sunbury), to rule over the Indians. He was an excellent man, possessed of many noble qualities of mind, that would do honor to many a white man laying claims to greater refinement and intelligence. He was possessed of great dignity, sobriety, and prudence, and was particularly noted for his kindness to the whites and missionaries. He was a most intimate and valued friend of Conrad Weiser, agent for the government, and interpreter, who entertained great respect for him. On several important occasions he attended the sittings of the Provincial Council at Philadelphia, and performed many embassies between the government of Pennsylvania and the Six Nations. He was the first magistrate and head Chief of all the Iroquois In-

dians living on the banks of the Susquehanna, and as far as Onondaga. He had several sons, one of whom was "Logan, the Mingo Chief."

He became a convert to Christianity, and in his last illness was attended by David Zeisberger, and in his presence died a peaceful and happy death, with full assurance of eternal life through the merits of Jesus Christ.

Governor Hamilton, of Pennsylvania, sent to condole with his family after his death, and presents were given them, in order to wipe away their tears. The presents were matchcoats, shirts and a string of wampum.

The Indians of our country have ever been looked upon with interest by every lover of history. They have justly been charged with savage cruelties, such as make the blood chill, when called to mind. But when we look upon them as natives of the soil, and we the invaders; when we consider how all nations are affected by intrusion and oppression, and what excesses of barbarity the most civilized nations have allowed and practiced; we might do well to extend charity to the less cultivated and refined, who have not had the advantages with which we have been favored.

Those who have felt an interest in them, and studied their character, and those who have spent months and years among them, instructing them in civilization and Christianity, are not backward in ascribing to them the characteristics of humanity, common to the fallen race of Adam, and it has been proved, in very many instances, where their minds have been instructed and their hearts re-

newed by Divine grace, that they have been among the most humane, sensible and reliable of men.

The white man who indulges in deeds of cruelty acts contrary to the laws of civilized society; not so with the Indian in his savage state; he is consistent with his principles, and conducts himself accordingly.

After the labors of the Brainards and Tennents had closed in New Jersey, and the Moravian Indians had removed West, no one was found to guide them. Some of them had received instruction at the school for Indian youth, at Lebanon, Conn., under the care of the Rev. Mr. Wheelock, founder of Dartmouth College. But they were not competent to direct the minds of the people, and they suffered much from ignorance and neglect. Cruel men took the advantage of them, acting upon the principle that the "Indian had no rights which white men were bound to respect." In 1802 many of them resolved to go to the Oneidas, on Oneida Lake, who had invited them to "eat of their dish," saying it was large enough for both. The united tribes remained there until 1824, when the encroachments of the whites induced them to purchase a tract of land on Fox River, near Green Bay.

The few that remained in New Jersey applied by memorial to the Legislature of the State, for compensation for their claim, through Bartholomew Calvin, an educated Chief, 76 years old. He had been in Princeton College, until the Revolutionary war cut off the funds of the society by which he was supported. He afterward taught

school when he had as many white as Indian pupils.

In his petition to the Legislature he says, "My brethren, I am old, and weak, and poor, and therefore a fit representative of my people. You are young, and strong, and rich, and therefore a fit representative of your people. But let me beg you for a moment to lay aside the recollection of your strength, and our weakness, that your minds may be prepared to examine with candor the subject of our claim." Then stating their claim, he says, "We consider the State Legislature the proper purchaser, and trust that you will be induced to give us what you deem a proper compensation. In behalf of the Red brethren—Bartholomew Calvin."

The Legislature granted him two thousand dollars on his petition. He returned his thanks to both Houses, in the name of "a wasted yet grateful people."

Some now living may remember the final departure of the Delaware Indians for their new home among the Oneidas; their scanty furniture, their rude relics, the aged, the sick, and the little ones, which were packed in wagons while the healthy marched on foot, and some were playing on the violin to cheer up the desponding. They became amalgamated with the Oneidas, and were soon mingling with the white inhabitants, selling their split brooms and baskets.

In 1830 the Oneidas sold much of their land to the State; many remaining still on their reservation; yet in 1832 most of these tribes migrated to Green Bay. They have since gone still farther

west. Mr. Marsh, the missionary, says: "I have met with several of the children of David Brainard's people, and obtained of one of them the conch shell with which Brainard used to call the people together for public worship, in New Jersey. Some of them pray in their families, dress well, and behave well." "What did your grandmother say about David Brainard?" Mr. M. inquired of one of them. She said, "He was a young man—a lovely man, he was a staff to walk with. He went from house to house, to talk about religion—that was his way."

Skanadoah, an Oneida Chief, and a convert to the Christian religion, died in 1815, aged about 113 years. He had been a pupil of Mr. Kirkland, the missionary who labored about forty years for the benefit of the Oneidas. Mr. Kirkland donated the land for Hamilton College, and it is said that through him and Dr. Wheelock, both Hamilton and Dartmouth Colleges arose indirectly as the result of Indian missions. Mr. K. lived at Oneida Castle, with his family. He died at Clinton in 1808, aged 66 years. Skanadoah was buried at his particular request by the side of the missionary, to whom he had been much attached. A monument was erected to him, by the corporation of Hamilton College, within the College burying ground.

He is represented by a poet as saying at his death:

"Lo! my war shout is ended, my bow is unstrung.
And Warriors! I rise to the hills of my rest,
I meet not your feasts, and I meet not your song,
There's a home for the Chief in the isles of the blest."

The Six Nations had great power in the territory of Pennsylvania, until they sold to the white people. The fishing and hunting grounds, in these wilds, were unequalled. The shad, the bass and the trout, the bear, the stately elk, and herds of deer gave them business, food, and clothing, and with their variety of corn dishes, their fare was good and wholesome. Their councils were numerous, where they repeated their legends, and handed down the traditions of former ages, to be again repeated to those who should come after them. At these councils their women were not only allowed to be present, but their opinions were consulted in war debates; and, strange to say of heathen, their women often acted as mediators, and when they advised to lay down the hatchet, their arguments often prevailed.

But labor was principally confined to the women, and it was deemed disgraceful for a man to work. Even as late as 1831, a missionary among the Senecas at Cattaraugus states that a man might hunt and fish and play ball and fight, and maintain his respectability, but he could not even bring his game into the settlement. Suppose he had been out into the Pennsylvania forests, and killed a deer, he might bring it all the way on his shoulders, till he came within a mile of the settlement; but "etiquette" required him to leave it there, and go home, and say to the women, "In such a place you will find some venison which I have brought you," and they must go out and lug it into camp.

The Oneidas and Senecas were set to guard the

subjugated tribes along the branches of the Susquehanna. They separated the Nanticokes, placing a portion of them north, near Owego, and some of them down the valley below Wilkesbarre. The Delawares were scattered, to weaken their power, and the other tribes placed here and there, at the discretion of their lordly conquerors. The Monsey or Wolf tribe were very warlike, and were likewise separated, some placed on the West Branch, near Monsey, others below Tioga Point, where they had a village called Wilawane, or Monseytown. They removed west in Pennsylvania to Venango. Queen Esther's village was afterwards built upon the same ground along the ridge.

Among the Six Nations there were many distinguished men. Some noted for their talents, and others for their cruelty. Shickeleny has been spoken of as a man of noble mind and a Christian; Brant, a Mohawk chief, possessed superior talents, had received some education, and was a "British officer in epaulets;"* Canassitigo, an Onondaga chief, so cruel and sarcastic towards the Delawares, (an account of which may be found in Miner's History of Wyoming); the good and talented Skanadoah, of the Oneidas; and Cornplanter, a Seneca chief, and friend of the white man, who was well known in his prime by the whites and Indians on the West and North

* Colonel Parker, the well-known Seneca Indian gentleman, on General Grant's staff during the late war, states that Brant was the translator of the gospel into Iroquois. Colonel Stone corroborates his statement in his life of Brant.

branches of the Susquehanna, and did much to conciliate in cases of difficulty. In later life he lived on a small reservation in Pennsylvania, about four miles below the State line, on the Alleghany river. He died a little more than thirty years ago. A neat and tasteful monument was erected over his grave, in 1866, at the expense of the state of Pennsylvania. He was supposed to be about 107 years of age. Missionaries who have long labored in that reservation speak well of his family. He has two sons and a daughter still living, and numerous grandchildren. Red Jacket, another Seneca chief, was perhaps better known in New York and Northern Pennsylvania than any other chief. He visited Tioga Point many times, and figured largely at the treaty in 1790. His powers of eloquence were said to be very great. Some now living here remember him. He lived on the reservation near Buffalo, and died in about 1830. Many others, whose names will appear in the account of the treaty, were noted and influential men.

It is well understood that the valley we now occupy was once inhabited by these Indian tribes, principally Senecas, Cayugas, and Oneidas, their headquarters being at Onondaga. This valley was the grand thoroughfare from that place to Wyoming, and still further south.

These rivers and mountains, these plains and valleys, islands and grottoes were as familiar to them as they are to us. They owned the soil, and tilled it with their rude implements. Their Indian corn grew where much of ours now grows. They

here took from these rivers the fish, the "delicious shad," which we once enjoyed, but from which we are now cut off by our *improvements*. They sailed on these waters, in their native canoes. With their bow and arrow they caught the bounding deer of the forest, his flesh was their food, and his skin their clothing. Their council fires were kindled on the banks of the Susquehanna; they smoked the pipe of peace under these lofty elms; they bathed in these rivers; their lovers walked on these banks, and made their plans for future life. They knew of no superiors, and were subject to no dictation but their great council at Onondaga.

They engaged in the old French war against the English, and were powerful foes. But they had been invaders upon the Delawares, and now a stronger nation was crowding them out of their possessions. Purchases of lands were made of them by the white people, at very low prices, at various times, which weakened their power, and soured their minds, and when the Revolutionary war was in progress, the most of the tribes were readily engaged on the British side, against the colonies; the Oneidas for the most part being our faithful friends throughout the conflict. It is wonderful that the colonists should ever have attained their independence, with the British on their front, the Indians on their rear, and the tories in their midst; the interposition of Divine Providence was manifest, and His agency was gratefully acknowledged by the Commander-in-Chief.

It was about this time of their power and pride

that the Indians were instigated by the British to engage with them in their murderous expedition into Wyoming Valley, to deprive the inhabitants of their fathers, brothers, and possessions, and put the distressed families to flight. But vengeance pursued them, and in a short time they were driven into close and uncomfortable quarters, in their own possessions, or compelled to find uncertain homes among their British friends in Canada.*

* These accounts of the Indians are gathered principally from the several histories of Wyoming, the lives of John and David Brainard, and the Moravian papers.

II

MORAVIAN MISSIONS—WYALUSING

THE first account we have of the labors of the Moravian Brethren among the Indians of Pennsylvania is from their own history. They commenced their missions in 1740; one in the State of New York, the other in Connecticut, twenty miles distant, under the care of Rev. Martin Mack, and were very successful in instructing them in the Christian religion. But they were so persecuted by the white people, that after four years the "Brethren" thought best to remove them, forty in number, to Bethlehem for protection, where they built huts for themselves, and called their settlement Friedenshuetten, or Tents of Peace. Their numbers increased so much that in a few months the Brethren bought a tract of land for them, near the Mahony creek and the Lehigh river.

Their missionary and others laid out the town, which they called Gnadenheutten, or Tents of Grace. They soon numbered five hundred Indians.

The war between the French and English commenced in 1755. The Christian Indians were friends to the British, while the savages were engaged for the French.

The French Indians threatened the Christian Indians, and were a constant terror to them. At last they attacked the mission house on the Ma-

hony one evening, and eleven of the inhabitants were murdered. Application was made to Governor Denny for protection. They were removed to the barracks in Philadelphia, where fifty-five of them died. They were buried in what is now Washington Square.

After the close of the French war, in 1764, the troubles being nearly at an end, the Brethren in Bethlehem considered in what manner to provide a settlement for these poor Indians, principally Delawares, where they might enjoy more safety.

It could not be expected they would remain long unmolested, in the neighborhood of the merciless whites, and they were therefore advised to settle in the Indian country, on the banks of the Susquehanna. Application was made to the Governor, who gave them permission, and supplied them liberally with necessaries "until their new planted corn should ripen." Schmidt and Zeisberger were appointed to accompany them. On the 20th of March the Moravian Indian congregation commenced their journey across the mountains and swamps, direct to Wyoming; from thence to Machiwilusing, where they arrived on the 9th of May, after a painful pilgrimage of five weeks.

Machiwilusing was the Indian name for Wyalusing creek, and has given name to the town. It empties into the Susquehanna, a little below French Town, on the opposite side of the river. Near the mouth of that creek, these Moravians made their missionary establishment in 1765. They called it after their old station Friedenschuetten or Tents of Peace. It was a village of forty

houses, built of wood, after the European manner, and thirteen Indian huts. In the middle of the street, which was eighty feet broad, they built a large and neat chapel. The adjoining ground was laid out in gardens, and between the town and the river, about 250 acres were divided into regular plantations, for Indian corn. The burying ground was situated some distance back of the buildings. The mission grounds were about two miles below the present village of Wyalusing.

They were happy and greatly blessed, and prospered, at their new station, and were often visited by people of the Six Nations, many of whom believed the word which they heard, and embraced their religion, and were baptised. The natives heard of them at a great distance, and great numbers were added to them.

Zeisberger was extensively known among the Indians. He understood the Delaware and Iroquois languages, and often attended the great councils at Onondaga, where he was treated with great respect. They gave him not only liberty to settle at Friedenshuetten, but additional liberties beyond Tioga.*

Among other places visited by the missionaries of Machiwilusing, was a town about thirty miles up the river called She Shequanunck (Old Sheshequin) in which a great awakening took place among the Indians, occasioned by the accounts from Friedenshuetten, brought by those who visited them. At the request of the natives, the mis-

* We have no account of the Moravians having gone farther North than old Sheshequin.

sionary Rothe went to reside among them. His testimony of Jesus went to their hearts, the audience being frequently melted into tears. One of them remarked, "I would not have wept if my enemies had cut the flesh from my bones. That I now weep is of God, who has softened the hardness of my heart." For some time it appeared as if the whole town would turn to the Lord and be converted.

The mission at Machiwilusing continued to prosper greatly until the whites increased on each side of them, and introduced rum. The difficulties also among the Pennsylvania and New England people were a hindrance to them, and the Iroquois were prevailed upon to sell all their lands East of the Ohio to the white people, and great was the sacrifice to give up their beautiful settlement on the Susquehanna. These peaceable, quiet, Christian Moravian Indians felt compelled to leave their "Tents of Peace" where they had lived seven years, and take up their march again westward, by the way of Sunbury, through forest and marshes, over rivers and mountains, till they arrived on the banks of the Ohio, where they met brethren under Heckwalder, the Moravian missionary, who guided them to their settlement. These poor creatures (two hundred and forty in number), were seven weeks on their sad journey.

A Congregational church was formed in Wyalusing in 1794, and was connected with the Luzerne Association. Rev. M. M. York preached alternately at Wyalusing and Wysox, for many years. The Association once met at the latter place, in the spring of —, when Mrs. York, the mother of

the clergyman, more than seventy years of age, residing at Wyalusing, rode across swollen streams and over dangerous passes, to be present at this assembly. Great surprise was expressed at her courage and heroism, when she replied, "I have been praying forty years for the upbuilding of Zion, and don't you think I would come to see it?"

Major Taylor's family were identified with the church there, and a son of his was a clergyman. His daughter was suddenly restored to the use of her limbs, in answer to prayer, as was supposed, after having been unable to walk for several years.

A settlement was made by the white people, soon after the close of the Revolutionary war, which they called Wyalusing, from Mackhiwilusing, the Indian name of the Creek.

It is a beautiful settlement, about two miles above the site of the old Moravian Settlement, and contained a population of nearly five hundred inhabitants.

The late C. F. Welles, Esq., removed from Towanda to Wyalusing in 1822. He had been the Prothonotary, and Register and Recorder of Bradford county, from the times its name was changed from that of Ontario, March 24, 1812, until 1818, when he was succeeded by Geo. Scott and E. Mason. He married a daughter of Judge Hollenback, and was a prominent and talented man. He died in 1866.*

* Justus Lewis, Esq., who resides near Wyalusing, and is about 82 years of age, has a better knowledge, it is said, of our frontier history, than any other man now living, and could no doubt give valuable information to any one who might wish to prepare a more extended work.

III

CONNECTICUT TITLE

To take a glance of the two states of Connecticut and Pennsylvania, as they now are, it might seem absurd that Connecticut could ever have claimed a tract of land over one hundred and twenty miles in length, and sixty in breadth, in the heart of this well proportioned state.

The Colony of Connecticut claimed jurisdiction by virtue of a charter from Charles 2d, dated April 23, 1662, granting Connecticut that part of his dominions in America, beginning at Narragansett Bay, from the 41st to the 42d degree of latitude, in width, and extending west on the same parallels of latitude, so far as England then owned the granting power, or, as some say, to the Pacific Ocean, supposing the Continent to be very narrow. The claims of the Dutch leading down to New York Bay, were, of course, excepted, as her charter was the oldest.

The proprietaries of Pennsylvania, on the ground of a charter granted to Wm. Penn, in 1681, by the same sovereign, claimed all that tract of land in America, bounded on the east by the Delaware river, from the 40th to the 42d degree of north latitude, and to extend west through five degrees of longitude. Within these bounds was included Wyoming, "which," says Colonel Stone, "has been

the theatre of more historical action, and is invested with more historical interest than any other inland district of the United States, of equal extent."

The difficulties arising out of these opposing claims, between Connecticut and Pennsylvania, were serious and protracted. It was inexcusable that a monarch, assigning portions of territory to his subjects, should leave so much ground for controversy, by granting titles that conflicted with each other to so great an extent.

It was this that caused the trouble between the two states and the numerous claimants, and resulted in civil and disastrous wars.

Pennsylvania purchased of the Indians the right of soil in the province, but did not receive their deed until the treaty at Fort Stanwix, in 1768.

In 1754 the Connecticut Susquehanna Company, formed at Hartford, purchased of the Six Nations, at Albany, the land on the Susquehanna river, beginning at the 41st degree of North latitude, ten miles east of the river; and from thence, with a northerly line, following the river ten miles east of the same, to the forty-second degree of North latitude; and extending two degrees West longitude; from thence south to the 41st degree; thence east to the first mentioned boundary.

For this the Company paid the Indians the sum of two thousand pounds, current money, and the deed was signed by eighteen Sachems.*

A gradual emigration was in progress from Connecticut many years, though interrupted consid-

* See Miner's history.

erably by the French war; but in 1769 two hundred families, from the eastern part of the State, formed a colony and began to remove to the south part of the valley, with ministers, and implements of husbandry, and teachers for their children. After many wearisome days in the wilderness, they descended the mountain and took possession of that garden of nature, which had been honorably purchased of the natives.

Here, in their delightful Wyoming, these noble Christian colonists expected to find a prosperous and peaceful home. But scarcely had they taken possession, when their claim was contested by the Pennsylvanians, whose charter also covered the charming valley; and a terrible conflict ensued. The contention was long and sharp; many lives were lost, and the sufferings of the colony were great. At three different times they were driven from their possessions by the Pennsylvanians; but they returned with increased numbers, supported by Connecticut, and established themselves strongly. They called their territory the County of Westmoreland, and for nine years sent representatives to the Legislature of Connecticut. They were a happy people among themselves, had civil and religious privileges, and all the enjoyments of refined social life. Their Puritan habits have blessed succeeding generations. Many clergymen, statesmen, teachers, missionaries, and other eminent Christian men and women have sprung from this stock.

Chief-Justice Tilghman states that "the unfortunate controversy between Connecticut and Penn-

sylvania was attended with riot, disorder and bloodshed, which continued until the commencement of the Revolutionary war, when the Congress of the United States, fearing the consequences which might result from a dispute of so serious a nature between two powerful States, recommended that all acts of force should be abstained from, and each person should remain in possession of the land occupied by him, until a proper season should come for determining the matter on principles of justice. This recommendation was complied with. The Connecticut settlers were the most numerous, and held possession during the war, in the course of which they suffered great hardships, and lost many lives; being on a remote frontier, much exposed to the attacks of the British and Indians." *

While the struggle with Great Britain was in progress, in which Wyoming took an active part, there was comparative quiet between the Connecticut and Pennsylvania claimants; but scarcely was our independence acknowledged, when the contention about lands revived. It was found necessary that a subject of so much weight should be decided by a court established by Congress of Commissioners from the two contending states. They

* The fiery trials through which they passed, at the time of the invasion by the Tories and Indians, in 1778, cannot be better described than in the petition of Samuel Gore, for a pension, in his advanced age. He was a brother of Judge Gore, and kindly presented me with a copy of his petition, written with his own hand, near the close of his life. He had often visited us, and entertained us with his account of the Revolutionary war, and the battle of Wyoming.

met at Trenton, N. J., in the month of December, 1782. The parties proceeded with their pleas, and after many days the court decided that the right of jurisdiction belonged to Pennsylvania, and that the judicial power of Connecticut over Wyoming should cease. In this the Commissioners from each state acquiesced. It is supposed there was this understanding between the two states, from a conviction of its policy.

Mr. Miner says, "There is no doubt that the decision of Trenton was made on grounds of *policy*, and not of *right*. It was not designed, however, to affect the private right of soil. Immediately after this decree, Connecticut withdrew its jurisdiction, and the county of Westmoreland ceased to exist.

"The claims of Connecticut, west of Pennsylvania, were all ceded to Congress, excepting the Western Reserve, or New Connecticut, and she received the United States letters patent for that tract.

"The Pennsylvanians continued to treat the Connecticut settlers with severity, which induced the Assembly to pass an act, to restore to them the possessions from which they had been forcibly removed. On the 28th of March, 1787, an act was passed called the *Confirming Act*, ratifying the title of lands in their possession, prior to the decree of Trenton."

This law was not satisfactory to either party, and was repealed April 1st, 1790. On the 4th of April, 1799, an act was passed called the Compromising Act, "offering compensation to the

Pennsylvania settlers, within the seventeen townships of Luzerne. The object of this act was to offer a reasonable compensation in money to such Pennsylvania claimants as were willing to release their rights, in order that the Commonwealth, having thus regained the title, might confirm the estates of the Connecticut settlers, at a moderate price, fixed by Commissioners, who were authorized to give certificates to Connecticut claimants for no other land than such as may have been released by the Pennsylvania claimants. This title was confirmed by paying for first-class lands two dollars per acre; second-class, one dollar and twenty cents; third-class, fifty cents; fourth-class, eight and one-quarter cents.

To induce the Pennsylvania claimants to release, the Commissioners were authorized to classify the land, giving certificates to them; first-class lands to be paid for at the rate of five dollars per acre, etc.

On the 6th of April, 1802, a supplement was passed to the act of 1799, which gave to the Commissioners authority to certify to Connecticut claimants the title to their lands, whether released by the Pennsylvania claimant or not; forbidding recovery of the lands by the Pennsylvania claimant, and giving him a right of action against the Commonwealth for the value of his land.

By the act of 1807, all Pennsylvania claimants were admitted who had acquired title prior to the first confirming law, of March, 1787, and Connecticut claimants were not required to show that the lands were occupied before the decree of Trenton.

In the case of Mrs. Mathewson in the contest with J. F. Satterlee, Mrs. M. had taken out a warrant in 1812, and claimed an improvement back to 1785, under Connecticut title, (she having no certificate from the Commissioners,) and therefore had no title recognized by the laws of Pennsylvania to the date of her warrant (1812). Mr. Satterlee had purchased an old Pennsylvania title, going back to 1769, and had taken a lease of Mrs. Mathewson, after which an act of Assembly was passed, which allowed Mrs. M. to hold him as tenant. The same principles, when applied, will explain other cases also.*

THE PETITION OF SAMUEL GORE, ESQ.

“ JANUARY, 1832.

“To the Honorable the Senate and House of Representatives of the United States, in Congress assembled, at the City of Washington:

“ The petition and memorial of Samuel Gore, of Sheshequin Township, Bradford County, Pennsylvania, humbly sheweth:

“ That your petitioner’s request is of a singular nature, differing from the common case of those who served in the War of the Revolution; was not engaged for any limited time; that he resided at Wyoming Settlement at the commencement of the late Revolutionary War; that in the year 1777, in the month of May, he was enrolled in the militia

* The above statements have been furnished by a legal gentleman for this work.

of Captain Aholiab Buck's company, and took the oath of allegiance, to be true and faithful to the cause then at issue; that in December, the same year, he was draughted on a tour of duty up the river, as far as Wysox and Towanda; the command he was attached to took twenty-eight prisoners, men that had served under General Burgoyne, the preceding campaign; that in the year 1778 the Settlement was in almost continual alarm, the fore part of the season; and what added mostly to our fears was, that three companies of soldiers had been enlisted in the Settlement, and had joined the main army of Washington.

"The militia that was left was on duty the principal part of the time, in fortifying, scouting, and learning the military discipline, till the month of July, when the settlement was invaded by the British and Indians, under the command of Colonel John Butler and Brandt, the Indian Chief.

"Your petitioner was in the memorable battle and massacre of Wyoming, and narrowly escaped the fate of five brethren, the officers, and principal part of the Company to which he belonged.

"In addition to his misfortune, in running across a bay or morass, the Indians in close pursuit, every step over the knee in mud and mire, by over exertion, caused a breach in his body, which has been a painful and troublesome disorder ever since.

"It is unnecessary to describe the entire destruction of the settlement, by the enemy, the dispersions and hardships of the fugitives. Old men, women, and children, fleeing through the wilder-

ness, carrying with them scarcely enough to support nature by the way.

“The place was retaken in August or September following, by Colonel Zebulon Butler and Captain Simon Spalding, and a garrison replaced there. Your petitioner returned soon after, and served as a volunteer, during the years of 1779, 1780, and 1781, and was subject to be called on, in every case of emergency.

“The expedition of General Sullivan to the Genessee country, did not prevent wholly, the depredations of the enemy, being frequently harassed by small parties. In the year 1782 Captain Spalding's company was called to join the main army, at headquarters, and a company of invalids was stationed at the post, commanded by a Captain Mitchel, soldiers that were not calculated for the woods, scouting, etc. Colonel Dennison gave orders to have the militia organized and classed, which took place.

“John Franklin was chosen Captain. Your petitioner was appointed a Sergeant, and had the command of a class, which was ordered to be ready at the shortest notice, to scout the woods, and to follow any party of the enemy that should be sent on their murderous excursions. That he performed four tours of scouting that season, of about eight days each.

“Your petitioner never drew any pay, clothing or rations, during the contest for Independence, but ammunition, he was supplied with from the continental store.

“Had the charge of the family at the time, (his

father being dead) ; had to support himself as well as he could, by laboring between spells, and frequently ploughing with his musket slung at his back.

“ Being informed by the newspapers that a bill has passed the House of Representatives, by a large majority, to compensate all those that were enlisted in the service of their country from three months to six, and nine; to compensate according to the time of their engagement, let their circumstances be what they may. Encouraged by the liberality and generosity of our National legislators, I take the liberty to request of your Honorable Body, to take my case into consideration; and if you, in your wisdom and justice, should think that your petitioner is entitled to any remuneration, to do what you may think right and just; and your petitioner will ever pray.”

A letter addressed to Philander Stephens, Esq., a Member of Congress, was folded within the petition, which I also copy:

“ SHESHEQUIN, April 3, 1832.

“ PHILANDER STEPHENS, Esq.—*Dear Sir*: I have been waiting with considerable anxiety, for some time, expecting to hear from you, as I think you promised to write to me. I would take it as a favor, if you would inform me what is the prospect of the bill for the general compensation of old soldiers and volunteers of the Revolution; whether it is like to pass the Senate, the present session; also whether you have presented my petition, and

if any encouragement therefrom. Some cheering information on this subject would revive my spirits, which have been almost exhausted during the severity of the past winter—the hardest I have experienced since the return of Sullivan's expedition to the Indian country, in the year 1779.

“On reflecting back in these trying times, I would state some particulars respecting our family, at the commencement of the Revolution. My father had seven sons, all zealously engaged in the cause of liberty. Himself an acting magistrate, and a committee of safety, watching the disaffected and encouraging the loyal part of the community.

“Three of his sons, and two sons-in-law, fell in the Wyoming massacre. Himself died the winter following. One son served during the war, the others served in the Continental army for shorter periods.

“Let any person at this time of general prosperity of our country, reflect back on the troubles, trials and suffering of a conquered country by a savage enemy. Men scalped and mangled in the most savage manner. Some dead bodies floating down the river in sight of the garrison. Women collecting together in groups, screaming and wringing their hands, in the greatest agony; some swooning and deprived of their senses. Property of every description plundered and destroyed, buildings burned, the surviving inhabitants dispersed, and driven through the wilderness, to seek subsistence wherever they could find it. This, sir, is a faint description of Wyoming destruction in

1778. The savages continued their depredations in a greater or less degree, until 1782.

“Lest I intrude on your patience, will conclude.

“I am, with respect, your humble servant,

“SAMUEL GORE.”

The venerable man received his pension and was much comforted by it during his surviving years. He died in 1836. The petition and letter are copied verbatim.

While the battle was raging, and the women and children were in the fort for protection, Mrs. Gore, the anxious mother, was watching at the door of the fort, to hear the first report that should arrive; she was told by one who approached her that three of her sons, Asa, Silas, and George, were slain; and that John Murphy and Timothy Pierce, her two sons-in-law, were lying by them all scalped, tomahawked, and mangled corpses! Who can conceive the agony of this mother as she exclaimed, “Have I *one* son left?” She died many years ago, and a monument has recently been set over her grave, together with that of her son,* Obadiah Gore, and his wife, by their grandchildren and great-grandchildren.

The next day after the battle, when the fort was pillaged, all the feather-beds that could be found, the labor of many a careful mother and daughter, were carried out near the bank of the river, and there opened for the merriment of the savages, and the feathers scattered to the winds.

They went to Mr. Gore’s house, built a fire in

* Obadiah and Asa married sisters—Avery. •

the hall, and stood by it until it was enveloped in flames, and the distressed family dared not whisper an objection. The feathers of the "Wyoming Bed" were gathered up by the children of the family, placed in the first case they could find, and secreted while the Indians were sacking the fort.

There was great wailing as one after another came in, bringing appalling reports from the battle-field, while the savages were entertaining themselves by a general conflagration of the buildings in the settlement, and the despairing inhabitants were fleeing.

In their terror, dismay, and haste, the family procured a horse, threw this bed across it, and started for the Delaware, seventy miles through the wilderness, called the "Shades of Death." The old people and the little ones rode alternately, and thus they pressed on their way, in hushed silence. One of the children hurt her unprotected feet, and cried aloud. From terrible necessity, the heavy-hearted mother said, "Stop crying, child, the Indians will be after us." The little girl was quiet, and trudged along without complaining. There were scenes of suffering among the fugitives all the way, such as cannot be described. Hunger, sickness, and death were common.

An infant child of Mrs. Fish died on the way. The mother could not bury it in the wilderness lest the wolves might devour it. She therefore carried it in her arms twenty miles to a German settlement, where it was buried.

An aged lady of 85, who has just died, said she was born in Mr. Stroud's barn, on the way to Dela-

ware, just after the massacre, and there were many such cases.

The Wyoming Bed was ever an object of great interest to the children, and often, while making it, and turning it over, we imagined an Indian inside of it, and springing to the floor, would make rapid flight, with more than fancied terror.

The bed has been preserved, and is still among our treasures. Little Francis Slocum, five years old, was taken from her mother's side, carried into perpetual captivity, and never heard from until she became so accustomed to Indian life that she preferred it to that of returning to live with her friends, who heard from her, and went to her after a separation of near sixty years, and endeavored to persuade her to return to her friends at Wyoming. But no arguments could prevail with her to go home with them. She preferred to be the Indian Queen of the Miamées. The language seemed to be:

“Let me stay at my home in the beautiful West,
Where I played when a child: in my age let me rest,
Where the bright prairies bloom, and the wild waters play,
In the home of my heart, dearest friend, let me stay.”

Her own account of her captivity was, “After the Indians took me to the woods, ‘Tack Horse’ dressed my hair in Indian fashion, and painted my face; he then dressed me up, and put on me beautiful wampum beads, and make me look very fine. They were very kind to me.” Thus she was diverted, and as they were passing up the river, in the canoe, to Tioga, where they took their cap-

tives, this little one was allowed to amuse herself by paddling in the water, and when on land to practice with her little bow and arrow, for entertainment. In 1789 Mrs. Slocum made a journey to Tioga Point, hoping to find her child among some prisoners who were to be surrendered—but she found her not.

Frances died in 1847, and had a Christian burial, at the “Deaf Man’s Village,” near Fort Wayne, Indiana. This touching account is given at length in Mr. Pike’s history of Wyoming.

IV

QUEEN ESTHER

THE history of Queen Esther is one of remarkable interest. She led the Indians into the fort at the time it was surrendered; and presided at the fatal ring, of which Mrs. Durkee, an aged aunt, gives the following account: "Fifteen or sixteen of our men, who had been taken prisoners by the Indians, were assembled to receive their death-blow, by the hand of Queen Esther, a large, middle-aged Seneca squaw, who had such honors assigned her.

"In this case, it was thought to be revenge for the death of her son, who was killed by the whites.

"Some of the prisoners made their escape from the ring; others attempted it, but were unsuccessful. Among these was George Gore, who had broken through the ring and ran for the river, but was overtaken by an Indian, who, with his knife and tomahawk, cut him to pieces. He was an active and handsome young man. His hat was picked up and taken to his friends at the fort."

The remaining twelve or more were murdered with the tomahawk, by the hand of this savage Queen, on the "Bloody Rock," which may still be seen.

Queen Esther's residence was near Tioga Point. Her village was of considerable size, two or three

miles below the present village of Athens, on the west side of the river, and within the township. It is said it contained about seventy houses, of rude form.

An expedition to Tioga was planned by Colonel Hartley, in September, after the battle, to destroy Indian towns and break up their hiding places.

With a small array of soldiers, they marched on their hazardous way toward Sheshegunnunck, where they took fifteen prisoners, killed and scalped a chief, and the rest fled. They made valuable discoveries, and moved rapidly towards Tioga Point.

Captain Spalding, afterwards known among us as General Spalding, of Sheshequin, had command of the 2d division. They were told that young Butler, a Tory, with his Royal Greens, had just fled from Tioga with 300 men, toward Chemung, 14 miles off, where they were fortifying, and were 1,000 strong. Colonel Hartley was not prepared to meet them, and after burning Tioga, Queen Esther's town, and palace, and all the Indian settlements in his way, crossing the "Sheshequin Path," he returned to Sunbury, where a vote of thanks was passed for Colonel Hartley and his brave men.

Captain Spalding is spoken of as having been efficient in that enterprise. They accomplished much, and brought speedy retribution upon Queen Esther and her associates, for the untold misery they had inflicted upon Wyoming three months before.

Though savage in time of war, Queen Esther was

represented as quiet and trustful in time of peace. After the war closed she was often passing from Tioga to Onondaga, unprotected. One time while Mrs. Durkee was residing in Scipio, N. Y., she came to her house in the evening, on her way to Onondaga, with a sister, who was much intoxicated, carrying a papoose upon her back, and inquired in broken English if they could stay there through the night and sleep on the kitchen floor; Mrs. D. being well acquainted with her, she was permitted to stay until morning, and then went on her way. It has excited some wonder how this Indian Queen came by her Jewish name. If, as some suppose, the Indians have descended from the lost tribes of Israel, it might thus be accounted for, or what is more probable, she might have derived it from the Moravian Missionaries, who had many stations among them, and whose names they often adopted. She married Tom Hill, an Indian as forbidding as herself, and after she left Tioga she went to Onondaga to reside.

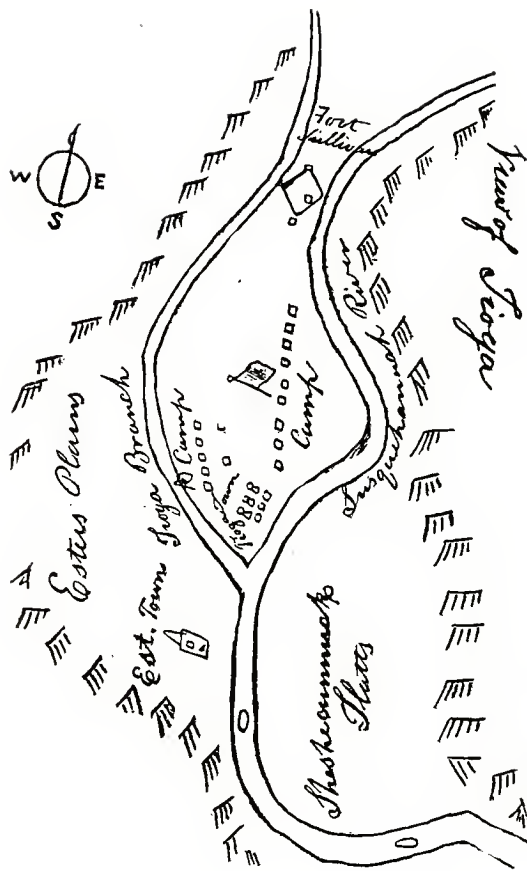
Some writers have identified Catharine Monteur with Queen Esther, of Bloody Rock notoriety; others say this is improbable, and that the general supposition concerning Catharine is that she was the daughter of an early French Governor of Canada, taken captive when a child, afterwards becoming the wife of a Seneca Chief, and was a lady of comparative refinement. Her residence was at Seneca Lake. The Indian village called Catharine's town, named for her, was destroyed by Sullivan's army. She subsequently lived at Niagara.

V

SULLIVAN'S EXPEDITION IN 1779

THE horrors perpetrated by the Tories and Indians at Wyoming aroused great indignation in the American people, and Congress determined to send a military force into their country that would prevent further hostilities from them. General Sullivan was placed in command, with three thousand five hundred men. His orders from the Commander-in-Chief of the American army were to move from Wyoming, up the valley, to Tioga Point, there to be reinforced by General James Clinton, with near two thousand men. Washington gave orders, contrary to his usual custom, to treat the Indians with great severity, as the surest means to bring them to terms of peace.

They were several days before arriving at their place of destination, with an array of boats and packhorses sufficient for their accommodation. After crossing the river from Sheshequin to Queen Esther's flats, they arrived near where her palace stood, which was destroyed by Colonel Hartley's detachment the September previous. August 12th they moved across the Tioga river near the point of land where the Tioga and Susquehanna rivers meet. Marching up through what is now called the Welles farm, they encamped on the narrowest spot of the peninsula, near the bridge, about 190



By Captain Nakereh

FORT SULLIVAN. FROM SULLIVAN'S EXPEDITION

yards across, and erected a temporary fort, which they called Fort Sullivan, for the garrison of 250 men, who were to remain there during the campaign. The fort was in the form of a diamond, extending from one rise of ground to the other, north and south, and from one river to the other, east and west, guard houses being at each point.* Many persons now living remember its location. Bullets have been found in quantities, and several cannon balls, one of which was found as late as 1830, within the bounds of the fort, and is among our curiosities. Indian pestles, stone hatchets and arrow points have frequently been found, which denote where the savages have lived.

They waited several days for General Clinton and his army, then at Otsego Lake, from whence they descended the Susquehanna river, with 200 boats, by means of an artificial freshet, caused by throwing a dam across the outlet of the lake, and raising the water. When the dam was removed, it afforded them water sufficient to transport down the river their ordnance, stores and troops.

They arrived at Tioga Point August 22d, and joined the army of Sullivan, under a salute of guns, with shouts and great rejoicing. The two armies united amounted to more than 5,000 men.

It is interesting to look back ninety years, and notice what was passing here at that time. Chief Justice Marshall states that the whole army of Washington amounted to about 16,000 men. Be-

* These pages were written within the bounds of Fort Sullivan.

hold nearly one-third of them, marshaled on this point of land, between the rivers, preparing to move upon the savage foe, protected by a fort, where a vast quantity of provisions were stored for a large army. Behold nearly 2,000 packhorses grazing hereabouts, across the river, and 400 barges lying at our shores. Scouts were being sent out over these hills and up these rivers to ascertain the strength of the enemy. Listen to the firing of the Revolutionary muskets, and the formidable artillery echoing from mountain to mountain, to intimidate the enemy lurking about the hills, and hiding in the thicket of the pine plains above. Behold the martial array of the army, the music of the fife and drum, and the "Forward March" of the commander of the Western army. Their scouts had discovered an Indian village up the Tioga about fourteen miles, and the army were in haste to reduce it. They proceeded up the river cautiously, for they knew they were moving upon a powerful foe, led by the detested John Butler and Johnson, Tories, and Brandt, the wily Indian Chief.

Colonel Hartley remarks that "Chemung was the receptacle of all villainous Indians and Tories from the different tribes and States." Their engagement at Chemung was successful. They routed the enemy, destroyed their village, cut down their fruit trees, corn and vegetables, which, by the assistance of their Tory friends, they had in abundance, and laid everything waste. It was supposed that very many of the Indians were slain, and many of them drowned in the river. The

first engagement was at Chemung, another at Baldwin, then at the Narrows, where the enemy met with a great defeat. Captain Spalding and Colonel Franklin were in the thickest of the fight, and were both wounded. The army returned to Tioga to report victory. About thirty men fell in the battle. Colonel Hubley took those who were killed in his regiment, six in number, placed them on horses and brought them to this place for interment; and on the Saturday following, the bodies of those brave veterans were interred, with military honors. Parson Rogers,* Chaplain, delivered a discourse on the occasion, probably the first Christian burial ever attended at Tioga Point. What a mournful procession must that have been, bearing those gallant dead to their place of burial. Where the precise spot is, who can tell? We are reminded that we are too late with our history to have many scenes of interest recorded, and they must necessarily be omitted. A generation ago, there were many officers and soldiers living among us who would gladly have entertained a listener with their thrilling accounts. Peace to the ashes of those men! let them rest unknown and undisturbed.

After some days of preparation, at Fort Sullivan, the army took up their line of march, to pursue the enemy further into the Indian country.

From Tioga Point they moved to the upper end of "Tioga Flats," near the first Narrows and Spanish Hill, where they encamped for the night. The

* Rev. William Rogers, D. D., born 1751, died 1824, chaplain Hand's brigade—Sullivan's expedition.

next morning they found a fording place for the artillery, pack horses and cattle, to cross the Chemung river. As the very narrow path on the north side of the river made it impracticable for them to pass, they crossed to the south side of the river, and after marching about a mile and a half, crossed again, and formed a junction with the Brigades of Generals Poor and Clinton, who had taken their route with much difficulty over the mountain on the north side of the river. Colonel Hubley says in his journal: "The prospect from the summit of this mountain is most beautiful. We had a view of the country at least twenty miles around. The fine, extensive plains, interspersed with streams of water, made the prospect pleasing and elegant."

They pursued the course they had taken before, as far as Newtown (now Elmira), when they turned toward the Genesee country, burning the Indian villages, destroying vast quantities of corn, and laying the country desolate.

They returned by the way of Seneca Lake and "Catharine town," the residence of Catharine Monteur. They killed many of their worn out horses at what is called Horseheads, and arrived at Newtown. Thence they returned to Tioga Point, their place of rendezvous. There they were joyfully saluted by the garrison, had a sumptuous repast prepared by Colonel Shreive, enlivened by the music of the fife and drum. They had driven off the Indians, released many captives, and "Sullivan had strictly executed the severe but necessary orders he had received, to render the country unin-

habitable, and had compelled the hostile Indians to remove to a greater distance."

That Tioga Point was a place of importance in those days, is obvious. Here were the headquarters of this great army. Here they concentrated their forces. Here were their fort and supplies, and here they sent back their sick to recruit, and their dead for burial. Here they returned after their success in the Indian country, and here again they dispersed and sailed joyfully down the Susquehanna to Wyoming, and from thence reported at headquarters (Easton), "a successful expedition against the Indians."

One of the Oneida Indians was a faithful guide in this expedition. He was taken prisoner, however, and cruelly put to death.

The time employed in this work of devastation was less than two months, and the number of men slain, and lost by sickness, amounted to only about forty.

VI

MATTHIAS HOLLENBACK

MR. MINER supposes Mr. Hollenback to be a native of Virginia. But Mr. Peck, of later day, on the authority of Mr. H.'s family, records his birth at Jonestown, Lancaster county, Pa.

Mr. H. came to Wyoming at an early period of its settlement by Connecticut people, identified himself with its interests, and was valiant for the defense of the settlers, whose cause he considered just. But after the decision of the Court of Trenton, he yielded to it, and was always a faithful subject of the laws of Pennsylvania. He was well known among the brave and generous, in those days that tried men's souls; a man of the common height, but stout, remarkably active, enterprising and successful in business, and possessing strong powers of mind.

At the close of the Revolutionary war in 1783, Mr. Hollenback was employed by the government to supply the Indians, according to treaty, with articles they might need, such as brooches, beads, blankets, and whiskey, and made his first establishment quite into the Indian country, at Newtown, a little below Elmira. John Shepard, my father, was his clerk in 1784. It was there an Indian who became offended with Mr. Hollenback, made an attempt upon his life. He came into the

store quite intoxicated, with his long knife concealed under his blanket, while Hollenback was writing at his desk. He drew near to him, and when preparing to make a plunge, young Shepard, who had been watching him, saw his knife, and suspecting his design, and having an ax helve in his hand, came up behind him, and struck the Indian a heavy blow on his arm, when the knife dropped and the assassin made his escape.

Before the country was much settled by white people, Mr. Hollenback established stores in many places along the Susquehanna River. He came to Tioga Point in 1783. He first occupied a small temporary building, connected with the house of Mr. Alexander, on a cross street from the Chemung to the Susquehanna River, on the east side of the main street, just above the Chemung bridge, opposite the ferry, and near where Mr. Samuel Hepburne's store was, on the Susquehanna River. The pine trees were growing quite down into the village, but where these stores stood was cleared ground and meadow. Being near the site of Fort Sullivan, it is supposed that the ground having been more occupied, the low brush had not sprung up. The fort is said to have been built of earth and pine brush.

Mr. Hollenback built his store on the corner of the lot adjoining the public square,* about the time the town was laid out, in 1786. Very many remember this large, two-story building of hewn logs, in later days clapboarded, to give it a more modern appearance. It was a house and store together. The store was a long room, on the south side. On

* Now the property of Mr. C. Hunsicker.

the north were a parlor, sitting-room and kitchen. The upper rooms were pleasant and airy, and all the rooms had corner fire-places, built of stone. This building might furnish material for a history by itself. No pen has recorded the number of births, deaths, and marriages that have taken place in that one tenement. Some of the elite of our country have dwelt there. Congressmen, judges, lawyers, teachers, merchants, farmers, and mechanics have helped successively to make up the inmates of this antiquated dwelling.

It was here Mr. Hollenback opened his "new store," with its variety and attractions; dry goods and groceries for the whites, and beads, brooches, and blankets for the Indians, and rum for both. Mr. Daniel McDowell was clerk.

The country was greatly accommodated by these early merchants. Many choice and useful articles were brought up the river from Philadelphia, in boats, for "Hollenback's store," and so great was the importance of this establishment that letters to individuals were addressed to "Hollenback's store," and the town itself was known more by that name than any other.

The Indians did not all flee before Sullivan's army. Many that were feeble or peaceable were allowed to remain. It is related that at Catharine, the army found an aged Indian woman, alone and destitute. They built her a cabin, provided wood and provisions for her, and found her there when they returned.

After the treaty of peace with Great Britain, many of the natives came back to their hunting

and fishing ground. It was hard to leave the lands they had inherited from their fathers. In a little time they became insolent and troublesome; and when stimulated by strong drink they were dangerous neighbors. At one time when Mr. H. was in his store, an Indian threw a brand of fire through a broken window on a barrel of gunpowder. With instant thought, young Shepard, who was now clerk at this place, seized the brand, picked off the coals, and brushed off the flashing powder, scattered on the head of the barrel, and thus saved them all from sudden destruction.

Judge Hollenback has often been heard to say: "That brave John Shepard has twice saved my life." They were friends in after life, and always seemed happy to meet and recount early times and adventures.

Judge Hollenback was not long stationary at one place. It was enough to employ his time, to go from one trading post to another, and leave his business with efficient clerks. But he continued to make improvements at Tioga Point. He dug a well near his large "house and store" which still supplies water, "sparkling and bright." He planted apple trees, some of which now stand, and bear fruit, and are ornaments on that beautiful lot. May the trees and the well long remain! He built a tenant house of logs on the same lot near the south line, which has accommodated many a family. Some have lived in good style in these buildings, with neatly papered rooms, carpeted floors, and handsome drapery. He also built a storehouse on the bank of the Chemung river,

which accommodated the merchants generally. From there was heard the boat horn, sounding long and loud, more than half a century ago, announcing the arrival of new goods, which produced greater sensation among the inhabitants than the arrival of cars at the depot at later date. The old storehouse at length became useless, was undermined by water, and finally was set on fire, and vanished from our sight. The tenant house began to decay, and was torn down, and in 1849 the "Hollenback house and store" was deliberately torn down, and the cellar filled up, being about 63 years since it was built.

John Jacob Astor once proposed a partnership in the fur trade with Mr. Hollenback, but having sufficient business to engage him on the Susquehanna, Mr. H. declined.

After many years they met, and Mr. Astor intimated to Mr. Hollenback that he would take care of his son, if he would send him to him, to which he replied, "I thank you, sir; he can take care of himself." Which proved true in the prosperous life of George M. Hollenback.

In 1793, at the time of the revolution in France, Colonel Hollenback was employed by the Governor of Pennsylvania, the agent of Louis XVI., to provide a place of retreat for the royal family of France, at some secluded spot on the Susquehanna. He purchased a tract of land in Luzerne, now Bradford county, which they called Asylum, to which place a large number of French families fled for protection, and where several of their descendants still remain.

VII

NEW SHESHEQUIN

AT the time of Sullivan's march up the valley of Wyoming, as the army passed through Sheshequin valley, Captain Simon Spalding, who commanded a company, was much pleased with the appearance and location of the place, and resolved to make that his future residence. Captain Spalding was a native of Plainfield, Conn. He was born in 1741, married Ruth Shepard, and removed to Wyoming at an early period of its settlement, and died at Sheshequin, in 1814. He was a large man, of fine personal appearance. He was a captain in the Revolutionary war, and was constituted General in the militia after he removed to Sheshequin. He with his family, and several of his neighbors, removed from Wyoming to Sheshequin, in May, 1783. This beautiful valley was at that time covered with Indian grass, five or six feet high, to which these pioneers set fire, which ran through the valley about four miles. General Spalding, with his numerous sons and daughters, sons-in-law and daughters-in-law, occupied the upper part of the valley. The sons were John and Chester. John married Wealthy Gore, daughter of Obadiah Gore, Esq. Chester married Sarah Tyler, sister of Francis Tyler, of Athens.

The daughters were: Mrs. Joseph Kinney, Mrs.

Moses Park, Mrs. William Spalding, mother of the late Robert Spalding, and Mrs. Briggs, well known among us, and Mrs. Kingsbury, wife of Colonel Joseph Kingsbury, known as a prominent surveyor and agent.

These all had large and uncommonly fine looking families.

Other families were added to the number: Mr. Fuller, Mr. Hoyt, Mr. Marshall, Mr. Snyder, and Mr. Shaw, father of the surviving son, now over ninety-four years of age.

These families all had pleasant farms allotted them, extending from the river back to the mountain. They first bought of the Susquehanna Company, under Connecticut title, in which state they enjoyed peace, quietness, and prosperity, and were able also to meet the Pennsylvania claim, hard as they might have felt it to be, when it was presented.

They found in this beautiful valley a variety of nuts and wild fruit, plums and cranberries. In a few short years, their presses began to burst forth with new cider, and their barns with plenty. Their butter and cheese, their pork and beans, Indian bread and honey, were not surpassed in their own native Connecticut.

John Spalding, oldest son of General Spalding, was appointed Colonel of Militia, and was well situated on a fine farm of his own, and one presented to his wife by her father, joining his. Colonel Spalding had an erect and stately figure, was lively in his manner, and proud of his wife and of his children, fourteen in number. Visitors were



JUDGE OBEDIAH GORE

sometimes amused, when inquiry was made how many children they had. One of them would say, "Harry, Billy, Noah, Dyer, Simon, Sally, Ulysses, Wealthy, George, John, Charley, Zebulon, Avery, and Mary." They all grew up to be fine, stately sons and daughters; but the mother outlived all but two, Mrs. General Welles and Mr. Zebulon B. Spalding, who reside with us.

Joseph Kinney, Esq., from Killingly, Conn., one of the sons-in-law, was a man of intelligence and reading. Some of his descendants have partaken of his spirit, and have been noted for their literary turn. There have been among them professional men, editors, and statesmen.

Mrs. Julia Scott, deceased, daughter of the late George Kinney, Esq., of Sheshequin, wrote much, and published a volume of poems, which showed a refined taste and cultivated mind, and her name has found a place in a volume of American poets. She died at Towanda, in 1842.

Obadiah Gore was born in Norwich, Conn., 1744, and came to Wyoming with the early settlers. He was the eldest son of Obadiah Gore, Esq., who had seven sons engaged in the Revolutionary war, a fact of which Colonel Stone speaks in his history of Wyoming as "The most remarkable in the history of man. That a father and six * sons, including two sons-in-law, should be engaged in the same battle field, is rarely, if ever known. Five corpses of a single family sleeping upon the cold bed of death together the self-same night! What a price did that family pay for liberty!" Obadiah Gore came to Sheshequin in 1783, about the time Cap-

* Colonel Stone says six, the number was seven.

tain Spalding removed there, and settled in the lower part of the valley. Obadiah was an officer in Washington's army, and served through the war.* While Westmoreland sent representatives to Hartford, Mr. Gore was sent as assemblyman, and was prominent in public proceedings. He was a man of fine appearance, and dignity of character, and pleasing in his address. He submitted to the decree of Trenton, but was on the committee remonstrating against the repeal of the Confirming act, and after removing to Sheshequin, was appointed Associate Judge for the Court of Luzerne county, and served for many years. He was a man of much taste, and cultivated a great variety of fruit. He also planted the mulberry tree and raised silkworms to some extent. He was at one time a merchant, and opened a store of goods in his house on the hill, where he always lived, at the same time carrying on farming quite extensively. There was much in his beautiful situation to comfort his family and attract his friends.

Obadiah Gore had five children and fifty-two grandchildren. He died March 22, 1821, aged 77 years.

Avery Gore, his son, married Lucy, daughter of Silas Gore, who fell in the massacre of Wyoming. Mrs. Gore was a rare woman. Her domestic management of a very large family, part of the time consisting of four generations and numerous de-

* Obadiah Gore was engaged as an officer in General Sullivan's army. He kept a connected journal of the entire campaign, which has been read by some of his grandchildren, and which, it is to be regretted, has been lost.

pendents, was a marvel to all who knew her position, more than fifty years ago. "Rising while it was yet dark and giving meat to her household," she would apportion to her domestics the labors of the day, the spinning, weaving, and the dairy, attending to the butter and the cheese, for which she was noted, and the many supernumeraries, attending upon all. These duties done systematically, day after day and year after year, with a quick step and a cheerful face; the impression was, "Many daughters have done virtuously, but thou excellest them all."

She lived in the same house where she was married until the time of her death. She presided at her own table more than sixty years. When we last called upon her, her sun was declining, and she soon after died, in March, 1867, over 92 years of age. The eldest sister, Mrs. Wilkinson, who died some years ago, was also over 90 years old.

Lucy, quite a little girl, was in Forty Fort at the time of the battle of Wyoming, with her mother and two other children. Her father, Silas Gore, and two of his brothers, were killed. Their names may now be seen on the monument, near the fatal spot. The children of the family remembered when the Indians took possession of the Fort, and many of their antics impressed their childish minds. They placed the ladies' caps and bonnets upon their own heads, put their side-saddles upon their own ponies and mounted them, riding in ladies' style, much to the merriment of all but the poor sufferers. They remembered how the fugitives waded through the Indian meal and corn and

feathers knee deep when they were exiled from the Fort. Mrs. Gore, with a stricken heart, made her way with her three children to a boat, which took her to a place of safety.

Samuel Gore came to Sheshequin with his brother, Obadiah, and owned a farm adjoining his, which was, at one time, considered very valuable; but some parts of it, as well as other farms in Sheshequin, have suffered greatly from the floods and back-water from Towanda dam.

Mr. Gore was Justice of the Peace, and had the business of the neighborhood at that time. Among the numerous marriages he was called to perform, was that of old Mrs. Northrop, about 90, and old Mr. Howder, a few years younger, in about the year 1830. They lived above the Narrows in Athens, and both took their staves in hand and walked down to Squire Gore's, five or six miles, for the performance of the ceremony. Mr. Gore was fond of pleasantries, and told them it was necessary to have some witnesses for the occasion. He therefore sent to some of the neighbors, whom he invited to attend the wedding.

After the marriage, this unique bride and groom took their staves in hand again and started homeward. It is said that Mrs. Howder lived to be over a hundred years old.

About 1790, Mr. Gore was once coming home from Owego, where he had been to make some purchases, with his knapsack upon his back. He found the Indians quite numerous and hostile at Tioga Point, and the river very high, and could not cross it that night. For safety, he climbed a

tree opposite the island, and secured himself by a strap, where he stayed through the night. Early the next morning he went to the ferry with all possible stillness, where the ferryman took him across the river and he went on his way in safety. A part of Samuel Gore's history has been previously noticed, in order to give his petition to Congress, containing a particular account of the Wyoming massacre, and attending circumstances. We have thought it unnecessary to give any other history of that memorable event.

It was inserted in that part of our record, in order to give those statements in their proper chronological order.

Moses Park, of Stonington, Connecticut, who married a daughter of General Spalding, was a Baptist minister, and preached to a small Baptist church in Sheshequin, of which Joseph Kinney was Deacon. They, with many others, afterward embraced Universalism.

His son, Chester Park, is a licensed local Methodist preacher. His ministrations over these hills and among these valleys have been acceptable and very useful.

Mr. Jabez Fish and family came from Wilkesbarre at a later period and settled at Sheshequin. Mr. and Mrs. Fish had been members of the Rev. Ard. Hoyt's church, of Wilkesbarre, who afterward went on a mission to the Cherokee nation, at Mission Ridge, Georgia. They united with the Congregational Church at Athens in 1812. Mr. Fish died in a few years after, and Mrs. Fish lived long to honor her profession. She was much interested in the

missionary cause. Her granddaughter, Mrs. Tracy, has recently gone on a mission to Turkey.

Breakneck, the lower part of Sheshequin, was known by that name at the time Sullivan's army passed through the narrows. Col. Hubley states in his journal: "So high and so narrow was the path at Breakneck Hill, a single false step must inevitably carry one to the bottom, the distance of 180 feet perpendicular;" and yet, an army of more than 3,000 men with their long train of packhorses, marched through this dangerous pass in safety. They then "entered the charming valley of Sheshequin, made a halt at a most beautiful run, and took a bit of dinner."

It has been said that a squaw fell from the precipice years ago and broke her neck, and it is generally supposed this circumstance gave name to the place, and a face was painted on the rocks, by a rough artist, commemorating the event, which, perhaps, is still visible.

Obadiah Gore, son of Avery Gore, has a short and ancient record of a title, of much interest, a duplicate of which is as follows:

INDIAN TITLE

"Nicolas Tatemy, an Indian Chief, bought of the State or Commonwealth of Pennsylvania, in 1783, a tract of land, 180½ acres, in the center of Sheshequin, and sold it to John Brotsman, a gentleman of Philadelphia. This farm was bought of Mr. B. by Obadiah Gore, grandfather of the present occupant, who gave it to his grandson for his name. The draft of land was called Indelela-

mookong, situated on the East Branch of the Susquehanna river, opposite an Indian settlement called Sheshequinung, lying in Northumberland Co., Pa. Returned to Surveyor's office for John Lukens."

It is pleasant to visit the valley of Sheshequin, where so many of our fathers and grandfathers have lived and died; where cluster so many pleasant associations, and where we have spent so many of our youthful days. We remember while there seeing the total eclipse of 1806, when the chickens went to roost, the cows went lowing home, and the teacher and scholars ran home in dismay.

We remember the old barn, which has just fallen under the weight of more than four score years, and the additional pressure of a heavy snow, the first frame building in Bradford, then a part of Luzerne Co., built in 1786; and also the house of our grandfather, built a little later, and now undergoing extensive repairs. We felt like saying "Woodman, spare that tree," when we heard it was to pass through a revolution; but have been gratified to find some parts of it remaining unchanged, and we can there see the old tall clock, and the spy-glass which Lieutenant Gore carried in the army of the Revolution, and which children and children's children have been permitted to look through, as a special favor. There have been many living in Sheshequin remarkable for their longevity. We could name numbers who have lived more than four score years, and several over ninety.

VIII

OLD SHESHEQUIN

THE west side of the river, known as Ulster, was called by the Indians Sheshequinung, and was a place of great importance among them. It was earlier known and settled by them than the opposite side of the river, now called Sheshequin. It was the termination of the great Sheshequin war path from the West Branch, by Lycoming Creek, thence to Beaver Dam, thence down Sugar Creek to Sheshequin flats.

The Moravians state that the Chief Echgohund resided here. It was a Monsey town, inhabited by that ferocious tribe whose emblem was a wolf. Queen Esther's village was composed of a part of this tribe, and they partook of the same spirit.

After the Indians were driven off, the early white settlers called it Old Sheshequin, and those on the opposite side called their settlement New Sheshequin. They were settled about the same time, principally by Wyoming people, whose sympathies were strong and lasting.

When the township was surveyed by the Susquehanna Company, they included the two settlements and called the township Ulster, which remained so many years; but in 1820 the township was divided, the west side was called Ulster, and the east side Sheshequin. So that on the west side

of the river, the original Sheshequinung, has altogether lost its ancient Indian name.

Among the early white settlers were Captain Simons, Mr. Holcomb, Mr. Tracy, Captain Clark, Captain Cash, Captain Rice, and afterwards Mr. Overton, an Englishman, who purchased of Tracy, and was the father of the Overton family now among us. Mrs. Overton, who came to this country some years after her husband, was a lady of polished manners, and very beautiful.

This was quite a social community, and they lived in much peace and quietness. A Baptist Church was formed here, at an early period, and the sacraments were administered alternately on the east and west sides of the river.

Captain Cash and his wife, Mrs. Overton and Mrs. Rice died nearly at the same time, of a fever that prevailed throughout the country in 1812. Anna Cash, the eldest daughter of Captain Cash, was left with the entire care of her father's large family, and did herself much honor by her faithful attention to them, until they were otherwise provided for. She afterwards married Colonel Lockwood, who was known here many years. She brought up a large family of her own, and died at her old home in 1865.

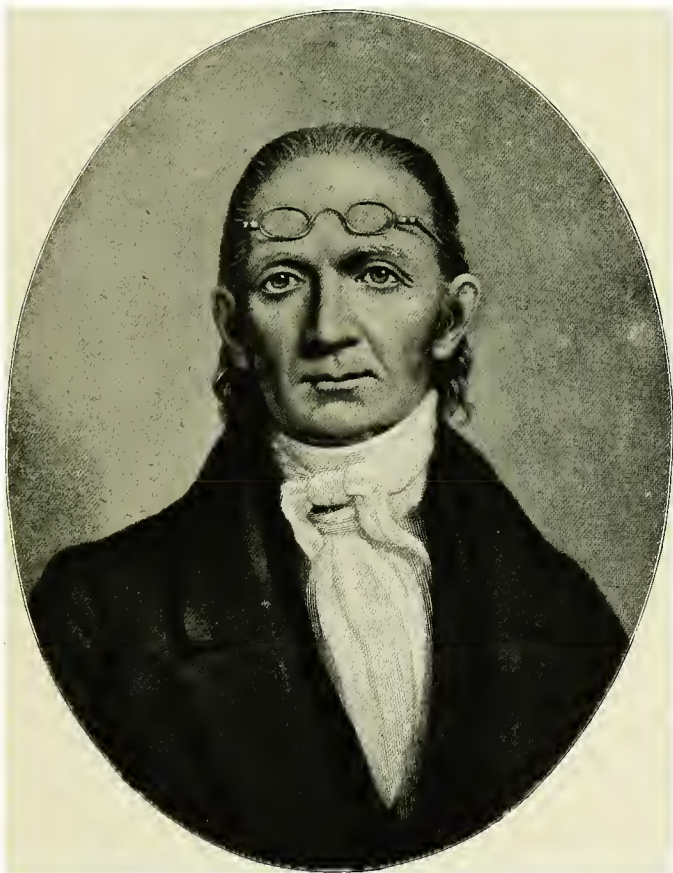
IX

JOHN SHEPARD

IN his journal, written at Tioga Point, and dated 1784, Mr. Shepard says: "I was born in Plainfield, Connecticut, April 17th, 1765. Went to school in the Academy there, taught by Nathan Daboll"—the arithmetician and astronomer.

His uncle, Captain Simon Spalding, came from Wyoming to Connecticut, after the close of the Revolutionary war, to purchase cattle. He says: "I went home with him, and was then eighteen years old. We had a long and tedious journey—were fifteen days before we arrived at Wyoming with the cattle. I continued there two weeks, then went up the river with my uncle, and remained with him at Sheshequin until December 18th, 1784. From thence I engaged as clerk for Weiss & Hollenback, in the Indian country, at Newtown, now Elmira. It was more than twenty miles from any white inhabitants.

"I continued there until April, then bought 158 pounds (about \$500 worth) of goods of Weiss & Hollenback, to carry farther into the Indian country. Went first to a place called Tioga Point to obtain packhorses. The streams were high, so that many times I waded up to my waist, and my man Brown was thrown from his horse, and carried down stream several rods by the swift water. We went back to the store, packed up my



JOHN SHEPARD

goods, and started with them the 23d of April, 1785. I came to a place called Catharine Town. There I continued two days among the Indians, and sold part of my load. I arrived at Canoga on Cayuga lake, the 29th of April." (Canoga is nearly opposite Aurora, and noted as the birthplace of Red Jacket.)

"The 6th of May I sent my man back to Weiss & Hollenback's store with skins and furs to exchange for more goods. During his absence I lived nine days without seeing any person except savages. I amused myself by walking about, but dared not go out of sight of my cabin, for fear of having my goods stolen.

"May 15th, Messrs. Leonard and Dean came by way of Seneca river and lake, with a boat load of goods from Albany, and in two days more six boat loads came. I sold to them sundry articles, bought of them gum, flour, brooches, blankets, &c. I went to Newtown the first day of June. The night I arrived there the Indians had a drunken frolic, and fell upon us, and we were obliged to make our escape.

"I went to Canoga again, June 18th, and sent William to Tioga Point. After his return, I was taken sick with fever and ague, which continued until October. I started for Tioga Point, and at Newtown met two men from Niagara, who told me that the Indians had killed and taken a number of white people, and there was much alarm.

"That night I came back to Tioga Point. William stayed with me until the 4th of January, 1786.

"The State line was run this year by Ritten-

house and others. I engaged with Hollenback again as clerk at Tioga Point, and continued with him through 1787."

It would seem that the Indians had become quite numerous and troublesome about this time. Many of them had returned with strong attachments to their native soil. Some felt that they had not been fairly dealt with, and many were influenced by the love of strong drink, with which they could here be supplied, and here was their incomparable hunting and fishing ground.

With these attractions, many of the natives were returning, which created serious apprehensions among the white people.

Two intoxicated Indians were at one time in a quarrel. One ran into Hollenback's store, the other pursued him with his rifle and shot him dead, then made his escape—the blood streaming in every direction about the store. Mr. Shepard witnessed this terrible scene. They seldom offered him any violence. He was quite a favorite with them. They admired his bravery, sometimes calling him "Yankoo Bravoo," and he often went by the name of "Conidehecut" among them. He in turn admired some of their characteristics, and often expressed much regard for them.

While the natives remained, there was much trade with them in the article of furs. They found "plenty bear, plenty deer" on the mountains and plains. The dense pines within the hills and rivers formed a cool retreat for them, from the sultry sun in summer, and protection from the cold blasts of winter. Deer skins were abundant, and from sev-

eral bills among Mr. Shepard's old papers, it appears that other animals abounded. One bill of sale mentions 24 bear skins, 31 martin and mink skins, 5 fishers, 2 otters, 1 wild cat, 44 raccoons.

The journal continues: "January, 1788, bought Prince Bryant's mills, and an adjoining lot of Nathaniel Shaw called the mill lot, on which were a saw mill, grist mill, and two dwelling houses." These lots were the first land purchase made by Mr. Shepard. They were bought under Connecticut title. Subsequently the Pennsylvania title was demanded and met. This purchase embraced the land on both sides of Cayuta or Shepard's Creek, from the State line down to Morley's mill, including Milltown. It was in the deed called a gore of land, containing 600 acres, for which he paid 600 pounds in New York currency, \$2.50 per acre.

In this purchase, the grist mill was an important acquisition, being the only one within 50 miles. It was run both night and day. Loads of grain were brought to it from distances of twenty, thirty and fifty miles, in boats, canoes, carts, and sleighs.

Mr. Shepard was once returning from New York in a buggy, and was overtaken by a heavy snow storm, 150 miles from home, which made it necessary for him to exchange his vehicle for a sleigh. More difference was required than Mr. S. was prepared to advance, but said he, "I will give you my note." The landlord hesitated, as he was an entire stranger. When Mr. S. said, "Have you ever heard of 'Shepard's Mill'?" "O, yes." "I am the man," said Mr. S. "Well," said the landlord, "Take the sleigh and give me your note."

Among Mr. Shepard's papers is a statement of the "Boundaries of a lease dated March, 1787, from the Chiefs of the Senecas and Cayugas, to Benjamin Birdsall, Simon Spalding, John Shepard, Matthias Hollenback, Obadiah Gore, Elijah Bush, and many others, beginning at the Narrows, five miles above Newtown, on the Tioga; thence east to Awaga Creek; thence down the Awaga to the Susquehanna river; thence down said river until it strikes the Pennsylvania line; then on said line until it strikes the 79 mile stone; from thence, a northerly course to the place of beginning." But little is known respecting this lease, except the above description. The Indians lost their lands, and it is supposed that the "Lease Company" did not receive much emolument from them.

June 3d, 1790, Mr. Shepard married Anna, daughter of Judge Gore, of Sheshequin, and settled on a farm at Milltown, which he bought of John Jenkins under Connecticut title, for the sum of one hundred pounds, Pennsylvania money; containing about three hundred and forty acres on the opposite side of the creek from the mills. He lived on this farm more than twenty years. Six of his children were born there. His wife and eldest son died there. Near the close of the last century he made large purchases of land, and at one time owned on the State line, from the Tioga to the Susquehanna river.

In 1796, he says, "Purchased of T. Thomas, of Westchester County, 1,000 acres of land in the State of New York, beginning 52 rods east of 59 mile stone." The consideration for the same was

two thousand pounds lawful money of the United States. This purchase embraced the whole of Waverly, Factoryville, and several farms back on the hill.

Some years after this purchase, Mr. Shepard interceded with General Thomas to set off a portion of his large patent, extending to Buckville, for church purposes, which he consented to do. But the object was deferred, and the General becoming weary of his vast possessions, having no children, left all to his wife.

Mr. Shepard built a house for his brother-in-law, Josiah Pierce, near Chemung river, on the hill. This was a house of entertainment for travelers, and accommodated the long train of judges, lawyers, and witnesses on horseback that passed back and forth during the sessions of Court held alternately at Owego and Newtown, shire towns for old Tioga County.

Mr. Pierce had a son Chester, 18 years old, who was riding a spirited horse through the pines, towards Milltown. When about half way, a boy frightened the horse, and young Pierce was thrown from the saddle. One of his feet caught in the stirrup, and he was dragged on the ground, and so injured that he very soon died.

He was the first one interred in the Milltown burying ground. The Pierce place was afterwards owned by Isaac Shepard, son of John Shepard, whose extensive grounds are now in the possession of his sons C. H. and W. W. Shepard. The house was burned in 1853.

The journal adds, "December, 1798, my grist-

mill was burned, and with hard labor saved the saw-mill. Rebuilt the grist mill, and with the assistance of friends had the mill in operation in about six weeks." Such was the spirit of the people at this period.

During this suspension of the mill, the long canoe was dispatched with grain for Hollenback's mills at Wilkesbarre, 80 miles distant, and the horse mill of Mr. Alexander was in operation day and night, to supply the inhabitants with bread.

1799. The Compromising law was passed by the Legislature of Pennsylvania. This was followed by law suits about the improvements on lands that had been occupied by Connecticut claimants.

Colonel Pickering suggested the Compromising law, and was the principal agent in securing its enactment, although he was decidedly in favor of Pennsylvania. In his "Concise Narrative" he admits, "That it is not surprising that Connecticut should claim that part of Pennsylvania which was comprehended in a charter, twenty years older than Mr. Penn's, and that all things considered, the Pennsylvania Legislature should be disposed to view the subject in dispute in the most favorable light for the unfortunate settlers."

By the terms of this law, "Commissioners appointed by the State were to re-survey lots claimed by the Connecticut settlers, a certificate was to be issued to the State, on presenting which to the land office, and paying the small compensation fixed, he should receive a patent." *

It was a time of prosperity with Mr. Shepard about the beginning of this century. His grist-

* Miner's History.

mill, saw-mill, fulling-mill, oil-mill, and distillery afforded him quite a revenue, although attended with great expense. His zeal in land purchases was almost unbounded. Whenever he heard of land to be disposed of, he would secure it if possible. But taxes, and Pennsylvania claims, began to be so onerous that it checked his ardor, and as he grew older, he felt that in being so desirous for the world he was only pursuing a phantom that had no substance. The providences of God, too, were preparing him to look at life in its true light.

In 1804 his diary says, "Began to build my large house in Milltown this season, and made preparations to build my new mill near the river."

1805. "At this time I began to see there was a God that governs the world. This year He brought heavy afflictions upon me, to which I was not resigned, but hope I may realize in His own time it is for good."

February 7th, "My first born son Prentice was taken from me by death, with a very short illness. A fall while skating produced dropsy on the brain, and he died in about six weeks. He was a fine looking youth, 15 years old, large of his age, and the pride of his father."

August. "My uncle, Doct. Amos Prentice, next door, was taken from us by death, with a very short illness." Dr. P. was a much esteemed friend, whose society he prized, and on whom he depended as family physician, and instructor for his children.

September 7th. "The wife of my youth was

taken from me by death, by a fall from a carriage. She remained unconscious until the next day." A short time before her death, which occurred 30 hours after receiving her injury, she revived and looking around upon her husband and six children, was only able to say, "I am going to the world of spirits."

"Is it nothing to you, all ye that pass by, behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."

1806. In the fall of this year Wm. Prentice, son of Dr. Prentice, a lawyer on whom Mr. Shepard depended to assist him in business, died of fever. With all these afflictions upon him at once, he made arrangements for his family, and still pursued his business, sorely bereaved as he had been. He finished his mill toward the river, and his large house at Milltown.

He purchased his first Pennsylvania title of the Howell Company, with Philip Cranse, 500 acres on the west side of the river, on the State line. This tract included the farms of Cranse, Dr. Woodworth, Robb, Fordham, and Wheelock.

1809. "Sold my old mill to Samuel Naglee of Philadelphia."

June. "Sent to Stonington, Connecticut, for my sister Grant, a widow, to keep house for me." (She brought two daughters with her, afterwards Mrs. Stephens and Mrs. Howard.)

1807. Thomas Shields presented his claim as Pennsylvania landholder against the farm Mr. Shepard had bought of Jenkins, under Connecticut

title, and where he had lived with his family many years, adjoining the Howell and Pickering tract, containing 384 acres, for which he paid Mr. Shields the sum of \$1590 in different installments. In those days we heard much about paying for land twice.

1808. "Josiah Crocker came from Lee, Massachusetts, with a large family of Puritanic stamp. He was the first person who held regular religious meetings on the Sabbath, in Athens, and taught the Assembly's catechism."

1807. "Built saw-mill and fulling-mill with Joseph Crocker." This was the mill at Factoryville, which Mr. A. Brooks afterwards bought and enlarged for a woolen manufactory, and was burned in 1853.

1809. Mr. Shepard received his first commission as Justice of the Peace from Governor Simon Snyder, to officiate in the township of Athens and Ulster, County of Lycoming. In 1812 the County of Bradford was created out of Lycoming County, embracing the northern townships, including Athens, and he received another Commission constituting him a Justice of the Peace in Athens, Bradford County.

May 18th, 1811, Mr. Shepard married his second wife on Long Island, a Miss Hawkins, of Stony Brook, a lady of remarkable culture and refinement, and very companionable with the children she had adopted.

She had five children, two sons and three daughters. She died January 18th, 1844.

1813. The journal continues, "Sold my house

in Milltown to Benjamin Jacobs, with 90 acres of land."

1814, "Made a contract for Pickering tract of 614 acres. In June removed my family on this tract." (Harris place.)

Mr. Shepard made great improvements on this farm. He hired four "Green Mountain Boys," who had come to seek a place in the new country, for the purpose of clearing off the dense yellow pine timber. The trees readily fell before these active woodmen. It was quite a source of amusement to the youngsters to stand in the door, or look out of the windows, and see the falling and hear the crashing of the trees as they tumbled to the ground, and then the rolling of the logs together, preparatory to burning. It was interesting at the time of the burning of the fallows, to see the curling smoke and ascending flames, and we can now easily credit the theory since advanced that "artificial rains can be produced by combustion." Without understanding the theory, we noticed the fact, when we were children, and always looked for a shower in hot weather, soon after the burning of a fallow.

1814. This year there was heavy snow and a hard winter. The wolves were driven down from the mountains in search of food, and many sheep were devoured by them. They could be heard howling at all times of night. The inhabitants were much in fear of them, and were afraid to pass from Milltown to Athens, even in the day time. There was no traveling after dark, so great was the fear and danger. The sheep were often called

into the door-yard, and lights were kept burning for their protection. Bears and panthers were sometimes seen between the rivers. Bounties were offered for killing these animals, and those that were not killed retired to the mountains.

1817. "Removed my family from Pickering tract to Campbell farm on Howell tract. Built a house, barn, shed, &c." This was the last of my father's earthly homes. Here he lived 20 years. This we now call "the old place." He still possessed much activity of spirit, and was engaged in disposing of the lands he had accumulated, upon which the taxes and state claims had become quite burdensome. He managed to retain a comfortable portion for his family, and gave much for benevolent objects, often paying a large share of the minister's salary, and always extended an open hand to the poor, not unfrequently presenting a deed of five acres of land to families that were needy. Even at this late period of life, his alert mind would often suggest improvements and advantages for others. About the year 1820 an article written by a traveler, in the distant regions of California, came to his notice and greatly interested him. The writer described the climate as delightful, and the soil as incomparably rich, and abounding in ores. "Gold was frequently seen glittering in the earth of which the rough wigwams of the Indians were built, they, at that time, not comprehending its value." After this, Mr. Shepard was often heard to say, "If I were a young man I would go to California." He did not go to California, but in 1849 two grandsons, and a little later, two sons and three

other grandsons, went to that attractive country. Isaac Shepard, one of the grandsons, in consequence of failing health, attempted to return home, but died on the "Pacific side," and was buried in the sea.

December 31, 1832. "Gave my sons Isaac and Job a deed for the mill at Factoryville, each half the mill and utensils."

This is about the close of Mr. Shepard's memoranda. He began to grow feeble and the infirmities of age were pressing upon him. He arranged his worldly affairs as far as was possible; after which he devoted much of his time to religious exercises, private and public. He was often heard to pray for a blessing upon his children, and children's children, to the latest generation. He was a constant attendant upon the house of prayer. The Bible, with Scott's Comments, became almost his entire reading for the last few years of his life. On the day of his death he rode to the village on horseback, returned home at evening, attended family worship, sang a hymn as was his custom, and retired to rest. About an hour after Mrs. S. entered the room. She spoke to him, but he answered not. His spirit had taken its flight.

"Oh, death, where is thy sting, Oh, grave where is thy victory," was a fitting inscription for his tomb. He died May 15th, 1837, aged 73 years.

X

CLAVERACK

ON the 22d day of August, 1800, Colonel Benjamin Dorrance, of Kingston, Pa., and John Shepard, of Athens, entered into an arrangement by which they became mutual partners in a large purchase of land of the Susquehanna Company, conveyed to them by former claimants.

This tract, lying south of Ulster, had been surveyed by John Jenkins at an early period, for the Susquehanna Company, and was called the township of Claverack (one of the seventeen townships). It was situated on both sides of the Susquehanna, and embraced what is now called Wysox and Towanda.

At this period the Connecticut title to land was held in very light estimation, and considered only of a nominal value; still it was of some importance, as the state government was disposed to treat Connecticut settlers with consideration, and grant them easier terms in the purchase of lands, in consequence of the great losses they had suffered.

On Mr. Shepard's record of expenses on this property, called "mammoth farm," the first date is 1801. Then follows a long catalogue of various expenditures. Among others, in 1807 is a receipt of George Haines, of \$45, for "Surveying the undivided moiety of twelve thousand three hundred

acres," and another in 1808 of \$36, "for obtaining a patent from the State." A copy of the State survey, sent to him by the Surveyor-General in 1816, is neatly and elegantly executed. It shows much deference to the Susquehanna Company, finding their allotments, and is bounded by the same limits.

The whole amounted to thirteen thousand and six acres, and deducting 826 acres re-leased to owners under Pennsylvania titles, left 12,180 acres.

This mammoth farm added not a little to Mr. Shepard's cares and labors. It cost him many wearisome days and nights, traveling back and forth from his home, and was often attended with perplexities.

The late Col. J. M. Piolette, Esq., acted as attorney for Col. Dorrance many years. Messrs. Piolette and Shepard were often engaged together in business relating to this land, in selling and giving deeds of release to those who would obtain a patent for themselves. The business was brought to a close about 1830. Numerous settlers located in Claverack, early in the beginning of the century, more on the east than on the west side of the river. In Wysox, the names of Pierce, Morgan, Coolbaugh, Ridgway, York, Warner, and Price, appear among the early settlers, and the mills of Squire Myres, the elder, gave employment to many, while Hollenback's store, near Breakneck road, in the long log building, gave life to the place.

Meansville, or Towanda, on the opposite side of the river, was a solitary street for some years after the opening of the new century, and apparently a

place of not much promise. Some of the early settlers were Means, Mix, Fox, Bingham, Tracy, Patten, and Hale. A public house, a store, and Mrs. Gregory's school made attractions, and brought many to the place. The school became quite celebrated, and children were sent from some distance to receive the benefit of Mrs. G.'s instruction and discipline, which was thought severe, but proved beneficial.

Mr. Gregory purchased of Shepard and Dorrance, under the Connecticut title, two valuable lots, Nos. 57 and 58, containing 177 acres, in the north part of Towanda, but was not able to secure a patent from the State. He therefore sold his improvement, and the lots were assigned to Mr. Shepard, who sold them in 1818 for about 60 cents per acre.

After the division of the lots in the township of Claverack, between the parties, in 1826 Mr. Dorrance leased the most of his lands, and thereby made himself wealthy. Mr. Shepard, more desirous to bring matters to a close, sold as opportunities presented, and often at a great sacrifice. He spent a great part of his life in hard labor, visiting the settlers on the mountains and elsewhere, selling, re-leasing, and collecting what he could; and becoming weary by care and age, he settled up his interest in the "mammoth farm" hastily, and much to his disadvantage. The discovery of the Barclay coal mines, near Towanda, in the early part of the century, and the Bradford county seat being established there in 1812, have rendered Towanda a place of importance, containing now more

than 3,000 inhabitants, with the prospect of still more rapid growth.*

* A gentleman who has lived at Gowanda, a town on the borders of the Cattaraugus Reservation, in western New York, has remarked that Gowanda, meaning a *town among the hills by the water side*, is doubtless the same name as Towanda with us, which is situated in a similar manner.

The ancestors of the Indians on the Reservation having once resided on the Susquehanna river, we may suppose they transferred many of their ancient names.

Recent excavations confirm the impression that Towanda was a town of importance among the Aborigines, and it is probable that the meaning of this name also, is a *town among the hills by the water side*.

XI

THE COLLINS MURDER

As Major Abram Snell, who was then 85 years old, was passing one day, I said to him, "I have been wishing to see you, and talk about early times. You were among the first settlers here, I believe." "Bless you, yes," said he; "my father came here when there was but one house in the place, and there were but few white people about. I was the first white child born in the township of Athens."

"Do you remember anything about the murder of an Indian, and the excitement it occasioned?" "Bless you, yes. There was a white man living here by the name of Collins, who had accumulated considerable property. He was a steady man, but was taken with the fever and ague, and was advised to take whiskey for a remedy. He became intemperate. There was an Indian living with him, as a servant. In one of Collins' drunken spells he met him at the corner of the old Hollenback house, and, in a fit of anger, killed him with an ax. His body was secreted in the cellar, and the few white inhabitants were in terror, through fear of savage revenge. The Indians collected in great numbers. The white people sent for Colonel Franklin, General Spalding, and Judge Gore. They concluded it was best to send messengers to a Chief, then at Newtown, and lay the whole subject

before him. He called a council of war, and many Indians, Squaws, and Papposes, came with him, dressed in gay colors, with goose and raven feathers, and their faces painted on one side, denoting that they were for peace or war, according to circumstances. They demanded the body of Collins, to torture and burn him, as their only terms of reconciliation. But he had made his escape. The white people proposed to give up all his property to them, and it was not until much more was pledged to them that they would come to any terms. Money and goods, to a large amount, were brought forward, and the white inhabitants were saved from the threatening storm of savage barbarity."

Mr. C. Stephens' account of the murder of the Indian by Collins confirms the statements of Mr. Snell. He thinks it took place about two years previous to the treaty with the Indians. He says at the time of the great excitement about the murder, the rage of the natives knew no bounds. They collected in great numbers, and demanded the body of Collins, but he had made his escape down the river in a canoe, while his friends diverted the attention of the natives by engaging with them in forming a ring, of some extent, to search for Collins.

There were then but few white inhabitants, ten Indians to one white man. The inhabitants were in the greatest consternation and terror; nothing could exceed their distress, expecting every man, woman, and child would be massacred. The wife of Collins gave up her husband's horses and wagon

to them, and many others gave them presents of various kinds, and they became pacified. The Indians took the body of the murdered man, and buried him according to their customary forms, in the back part of the old burying grounds at Athens. We have no date of the time when the Collins murder took place, except that of Mr. Stephens. It was doubtless one of the murders alluded to by Colonel Stone in his account of the treaty. Mr. Stephens says: "I did not attend the treaty, being very young at the time, but remember seeing the Indians pass by my father's, by scores and hundreds, toward the Point. They assembled near the bank of the Susquehanna River, a little below the bridge, in the rear of Dr. Hopkins' house and the Stone Church, on a low plot of ground, which has since been nearly washed away. On their return to Newtown about forty of the men camped for a few days on my father's premises, near Spanish Hill, three miles north of Athens. Red Jacket was with them. One day two of the Indians became engaged in a quarrel, and a fight ensued. A third sprang for the crank of a grindstone to assist one of them who became involved in the contest. The Chief, hearing the noise, and seeing the tumult, ran to a dinner pot, rubbed his hands on the outside of it, and blackened his face. My mother said to him, 'Why do you do that?' He laughed and replied, 'You'll see,' and ran directly, without speaking a word, to the fight. The moment they saw him all was quiet—there was no more fighting. Red Jacket, after he came in the house, told my mother that his face painted black denoted peace,

which they all understood. If he had painted it red, it would be a signal to fight.”*

Mr. Stephens recollects that those of the family who attended the treaty entertained the younger ones at home with a description of the war dance, the music of which was performed by a squaw. The instrument was a barrel, with a deer skin stretched across it, on which she kept time with the drum sticks, and a sort of humming sound with her voice, while the others performed the antics.

Captain John Snell, 84 years old, has a distinct recollection of the treaty; was seven years old at the time, and witnessed much of it. He was enthusiastic when he spoke of it; said the Indians and Squaws made a brilliant appearance with their feathers, brooches, and blankets, and a variety of silver ornaments. He would go now fifty miles to see such a parade. He states that the Indians had a row of wigwams, on the west side of the Tioga River, near where the Irish shanties now are, just above his father's, and were often troublesome neighbors. Many who came to attend the treaty passed his father's door. It was a treaty of peace, and representatives from the Six Nations came from Niagara to Onondaga, together with all that had been scattered by Sullivan's army. Colonel Pickering was foremost on the part of the whites.

* Many years after this visit from the natives, significant marks and characters, made by the Indians at that time, were to be seen on the trees near Mr. Stephens' house.

XII

INDIAN TREATY AT TIOGA POINT

THE glowing description of the treaty with the Indians at Tioga Point by Colonel Stone in his history of Red Jacket has been kindly furnished by Hon. G. W. Kinney, and is appropriate in this stage of our history:

In the year 1790 the Indian relations in the United States were in a most unhappy condition. A savage war, fierce and bloody, was raging upon the frontier settlements of Pennsylvania and Virginia; and the strong Confederated Indian nations, inhabiting the country of the great lakes, were, to the regions beyond the Mississippi, acting under the advice of the officers of the British Indian department, and encouraged in various ways by the government of Canada, were gathering to the contest with a determination that the Ohio River should form the ultimate boundary between the United States and the Indian Country. All the sympathies of the Senecas, who had never been quite satisfied with the provisions of the treaty of Fort Stanwix, were with their brethren of the West, as also were not a few of their warriors, although Cornplanter, their principal chief, remained unshaken in his friendship for the United States. Still the popular feeling among his nation was rather hostile, threatening in fact open and

general hostilities. Just at this crisis the Senecas found fresh cause of exasperation in the murder of two of their people by some of the white border men of Pennsylvania. The effects of this outrage had well nigh provoked an immediate outbreak. But the government of the United States lost not a moment in disavowing the act, and in the adoption of measures to bring the murderers to punishment, by the offer of a large reward for their apprehension. A conference of the Six Nations was also invited at Tioga Point, at which Colonel Timothy Pickering, who then resided at Wyoming, was commissioned to attend on the part of the United States. The council fire was kindled on the 16th of November, and kept burning until the 23d. Among the nations present, either collectively or by representation, were the Senecas, Oneidas, Onondagas, Cayugas, a small party of Chippewas, and also several of the Stockbridge Indians, among whom was their veteran Captain and faithful friend of the United States, Hendrick Apamaut. The Indians were in a high state of excitement when they arrived, in regard to the outrage, for which consideration they had been convoked, and which was deeply felt. The chiefs who took the most active part in the proceedings of the Council were Red Jacket, Farmer's Brother, Little Billy, Hendrick and Fish-Carrier, a very old and distinguished warrior of the Cayugas. Old Hendrick made a very eloquent and pathetic address to the Commissioner, in the shape of an appeal in behalf of his people, reminding him of their strong and uniform attachment to the United States during

the war of the Revolution; of the hardships they underwent, and the losses they had sustained during that war, and complaining bitterly of the neglect with which they had been treated since the peace, in consequence, as he supposed, of the small number to which they had been reduced. In referring to their services in the field, he used these expressions: "We fought by your side, our blood was mingled with yours—and the bones of our warriors still remain on the field of battle, as so many mementoes of our attachment to the United States." *

Cornplanter was not present at this Council.

Red Jacket was present, and was the principal speaker.

"A monarch tall, fearless, sinewy and strong,
With an eye of dark beauty and of thoughtful brow,
To whom the forest tribes had bent for years
The subject knee. Whose eloquence reached the heart,
With the rare virtue in his speeches,
The secret of their mastery. They were short,
With motions graceful as a bird in air.
A pipe in peace—a tomahawk in war."

The efforts of Red Jacket on this occasion produced a deep effect upon this people. Still, by a wise and well adapted speech, Colonel Pickering succeeded in allaying the excitement of the Indians, dried their tears, and wiped out the blood that had been shed.

The tribe and nation to which Red Jacket belonged were powerful allies of the British during

* The Stockbridge Indians suffered very severely in the battle of White Plains.

the war of the Revolution, and were among our bitterest foes.

An English officer once presented him with a red coat or jacket; after that was worn out he was presented with another. Hence his name.

No sooner had the important business relating to the outrages been disposed of, than Red Jacket introduced the subject of their lands, and the purchase by Phelps and Gorham. In a set speech to Colonel Pickering he inveighed against the procedure, and declared that the Indians had been defrauded. It was not, he said, a sale which they had contemplated, or which they had stipulated to make to those gentlemen, but only a lease; and the consideration, he declared, was to have been ten thousand dollars, together with an annual rent of one thousand dollars, instead of five thousand dollars, and a rent of five hundred, which only had been paid to them. He declared that after the bargain was concluded in Council at Buffalo Creek, the Rev. Mr. Kirkland, Colonel John Butler, and Capt. Brant were designated by the Indians to draw up the papers. The Indians supposed all to have been done correctly until the year following, when they went to Canandaigua to receive their pay, expecting to receive ten thousand dollars. They were told that five thousand only was their due. "When we took the money and shared it, we found we had but about a dollar apiece." "Mr. Street," said the Chief, "you very well know that all our lands came to was but the price of the few hogsheads of tobacco. Gentlemen who stand by (addressing the gentlemen in attend-

ance with Colonel Pickering) do not think hard of what has been said? At the time of the treaty, twenty brooches could not buy half a loaf of bread. So when we returned home, there was not a single spot of silver about us. Mr. Phelps did not purchase, but he leased the land. We opened our ears, and understood the land was leased. This happened to us, from our not knowing papers."

This speech of Red Jacket or Sa-go-ye-wat-ha (keeper awake), is the earliest of his forensic efforts of which there is any written memorial. It is thought that great injustice was done him by his interpreter. But a gentleman * who was familiar with the language, and who was present at the treaty, asserts that Red Jacket, during the sittings of the Council, spoke with extraordinary eloquence and power. Much depends upon the interpreter in the preservation of Indian eloquence. If he be a dull prosaic man, without genius himself, and incapable of appreciating the glowing thoughts, the burning words and the brilliant metaphors of his principal, the most eloquent and stirring passages—evidently such from the kindling effects upon those understanding the language—will fall from the lips of the interpreter as insipid as it is possible to render language by the process of dilution.

Hence, from the acknowledged genius of Red Jacket, and the known powers of his eloquence upon his auditors, this speech to Colonel Pickering is to be received rather as a poor paraphrase by a bad interpreter, than as the speech of the orator

* Thomas Morris, Esq., who has favored the author with the written recollections of that Council.

himself. The following is the best passage it contains. After recapitulating his own statement of the negotiation with Phelps and Gorham, and asserting the anxiety of his people to appeal to Congress for a redress of their grievances in this transaction, the orator proceeded:

“Now, brothers, the Thirteen States, you must open your ears. You know what has happened respecting our lands. You told us, from this time the chain of friendship should be brightened. Now, brothers, we have begun to brighten the chain, and we will follow the footsteps of our forefathers. We will take those steps that we may sit easy, and choose when, and how large our seats should be. The reason we send this message is, that the President, who is over all the thirteen States, may make our seats easy. We do it that the chain of friendship may be brightened with the Thirteen States, as well as with the British, that we may pass from one to the other unmolested. We wish to be under the protection of the Thirteen States, as well as of the British.”

During the progress of the negotiation with Col. Pickering, at this Council, an episode was introduced of which some account may be excused in this place as an illustration of Indian character and manners. It was this year, 1790, that Robert Morris, of Philadelphia, purchased from the State of Massachusetts the preemption right to that portion of her territory that had not been purchased by Phelps and Gorham, in western New York. For the general management of his concerns, and the negotiations he knew he should be obliged to hold

with the Indians, his son Thomas had taken up his residence at Canandaigua, and was cultivating an acquaintance with the Indians. In this he was successful, and soon became popular among them. He was in attendance with Colonel Pickering at Tioga Point, where the Indians determined to adopt him into the Seneca nation, and Red Jacket bestowed upon him the name he himself had borne previous to his elevation to the dignity of Sachem, "Otetiani," "Always Ready."

The ceremony of conferring upon young Morris his new name occurred during a religious observance, when the whole sixteen hundred Indians present at the treaty united in an offering to the moon, then being at her full. The ceremonies were performed in the evening. It was a clear night, and the moon shone with uncommon brilliancy. The host of Indians, and their Neophyte, were all seated upon the ground in an extended circle, on one side of which a large fire was kept burning. The aged Cayuga Chieftain, Fish-Carrier, who was held in exalted veneration for his wisdom, and who had been distinguished for his bravery, from his youth up, officiated as the high-priest of the occasion—making a long speech to the luminary, occasionally throwing tobacco into the fire as incense.

On the conclusion of the address, the whole assembly prostrated themselves upon the bosom of their parent Earth, and a grunting sound of approbation was uttered from mouth to mouth around the entire circle. At a short distance from the fire a post had been planted in the earth, intended to represent the stake of torture, to which

captives are bound for execution. After the ceremonies in favor of Madame Luna had been ended, they commenced a war dance around the post, and the spectacle must have been as picturesque as it was animating and wild. The young braves engaged in the dance were naked except the breech-cloth about their loins. They were painted frightfully, their backs being chalked white, with irregular streaks of red, denoting the streaming of blood. Frequently would they cease from dancing while one of their number ran to the fire, snatching thence a blazing stick placed there for that purpose, which he would thrust at the post, as though inflicting torture upon a person.

In the course of the dance they sang their songs, and made the forest ring with their wild screams and shouts, as they boasted of their deeds of war, and told the number of scalps they had respectively taken, or which had been taken by their nation. Those engaged in the dance, as did others also, partook freely of unmixed rum, and by consequence of the natural excitement of the occasion, and the artificial excitement of the liquor, the festival had well nigh turned out a tragedy. It happened that among the dancers was an Oneida warrior, who in striking the post boasted of the number of scalps taken by his nation during the war of the Revolution. Now the Oneidas, it will be recollected, had sustained the cause of the Colonies in that contest, while the rest of the Iroquois Confederacy had espoused that of the Crown. The boasting of the Oneida warrior, therefore, was like striking a spark into a keg of gunpowder. The ire of

the Senecas was kindled in an instant, and they in turn boasted of the number of scalps taken by them from the Oneidas in that contest. They moreover taunted the Oneidas as cowards. Quick as lightning, the hands of the latter were upon their weapons, and in turn the knives and tomahawks of the Senecas began to glitter in the moonbeams as they were hastily drawn forth. For an instant it was a scene of anxious and almost breathless suspense, a death struggle seeming inevitable, when the storm was hushed by the interposition of Fish-Carrier, who rushed forward, and striking the post with violence, exclaimed: "You are all a parcel of boys; when you have all attained my age, and performed the warlike deeds that I have performed, you may boast what you have done; not till then!"

Saying which, he threw down the post, put an end to the dance, and caused the assembly to retire.*

This scene in its reality must have been one of absorbing and peculiar interest. An assembly of nearly two thousand inhabitants of the forest, grotesquely dressed in skins, with shining ornaments of silver, and their coarse raven hair falling over their shoulders, and playing wildly in the wind as it swept past, sighing mournfully among the giant branches of the trees above—such a group gathered in a broad circle, in the opening of the wildreness,

* Manuscript recollections of Thomas Morris. Mr. Morris was known among the Indians by the name conferred upon him on this occasion. For many years after his marriage, his wife was called by them "Otetiani Squaw," and his children, "Otetiani papposes."

the starry canopy of heaven glittering above them, the moon casting her silver mantle around their dusky forms, and a large fire blazing in the midst of them, before which they were working their spells and performing their savage rites—must have presented a spectacle of long and vivid remembrance.

There is a difficulty in finding a record of this treaty in the Office of Indian Affairs at Washington. There is said to be no paper on file having reference to such a treaty. But on examination of the printed volumes of "American Archives," allusion is made to it by Colonel Pickering, who states that he had sent his report to General Washington. It is said it was never ratified by the Senate.

The treaty seems to have been left in an unfinished state. The terms of the negotiation are not expressed, and the form of the adoption of Mr. Morris by the Seneca nation is not stated.

But, whatever might have been the intention of the treaty, it decided for the Indian that the land of his fathers was no longer his, and we must suppose that with much heaviness of heart he turned from his delightful hunting and fishing ground, on the Susquehanna and Tioga rivers, *towards the setting sun.*

" And lo! that withered race
Were turned from their own home away,
And to their fathers' sepulchers returned no more."

Very few Indians were ever seen here after this event. Many white people who were born here

near the close of the last century never saw a native.

“ Ended is their ancient reign,
Their day of savage pride.”

But they have left us their mementoes:

“ Their name is on our waters, we may not wash it out.”

There were a few aged and infirm ones who lingered until their recovery or means were provided for their removal.

A white man had wounded an Indian. The inhabitants did everything in their power for him. He lived in a cabin that stood on the lot where Mr. C. Stephens now lives. Mrs. Mathewson went with her husband to see the wounded man, and took things to him for his comfort. The day was very hot. An Indian was sitting outside the door in the burning sun, his uncovered head shaved, except the scalping tufts. She spoke to him as she passed and said, “ It is very hot.” “ Yes,” he said, “ it is as if the Great Spirit is going to burn the world up.” *

The Senecas and Tuscaroras have reservations

* In 1866, a traveler passing through Evansville, Indiana, met with an old Indian who said to him, after some preliminary conversation, “ Me Seneca, born at Tioga, where waters Tioga and Susquehanna meet. Plenty deer, plenty bear dare. Me six winter when Injun was driv out der home. Me see near 100 winter. Me not member much. Me be like old bald mountain, nothing on top,” putting his hand to his head, implying that his faculties were gone. In reply to the question where he lived, he said, “ anywhere,” then said on “ Seneca Reservation.”

in Western New York, one of 20 miles in length and two or three in width near Buffalo, another farther south near the Pennsylvania line, on the Allegany, forty miles in extent. They are called Upper and Lower Cattaraugus. The most of these Indians have become civilized, and many of them have good farms, well cultivated. They have a government of their own, with a President at the head, and have churches and schools, where they are well instructed. In their churches they have native preachers, and the best of singing.

There is another reservation still nearer Buffalo, at Tonawanda. One also at Oneida on the Mohawk, and another for the Onondagas south of Syracuse, where they have made similar improvements. There are some Cayugas living with the Senecas.

Missionaries have been laboring among these Indians with great success very many years. Mr. Wright, who is still living, has been forty years among them. He is now at Cattaraugus. Mr. Bliss has been laboring among them about twenty years.

Cornplanter was favorable to the introduction of Christianity among his people. Red Jacket never was until near the close of his life.

XIII

FRENCH TOWN, OR ASYLUM

AT the time of the Revolution in France, in 1790-98, and during the reign of terror, when the hand of man was raised against his fellow man, there was no safety for life or property. The King himself fled to another part of his dominion, and many of his subjects escaped to other countries for shelter from the terrific storm that was upon them.

Hundreds came to our country and sojourned in various parts of it. A large number formed a colony and were directed to the Susquehanna river within the bounds of Pennsylvania.

They crossed over to the west side of the river, and founded a large town which they called Asylum, in the county of Luzerne, named from one of the French ambassadors in 1786. The town was laid out in regular order, and designed to accommodate a large number. Houses were principally built of hewn logs, and some of them were very large. It is said that Louis Philippe, at that time Duke of Orleans, was here for a time incognito. It is well understood that he traveled about in New Jersey and New York State, and was sometime at Canandaigua, and from thence came to Tioga Point, where he remained a little time, and then passed down the Susquehanna river to the French Town. Arrangements were in progress to

have the King and Queen make their escape from France and hide themselves in this Asylum. Certain it is that a house was built far back in the woods, and called the Queen's house. But in January (21st), 1793, Louis XVI. was beheaded, and the next year Marie Antoinette suffered the same fate. It is said by some that their son, the Dauphin, died under the cruel treatment of a Jacobin. Others suppose he was secreted many years, after which he was brought to this country and was engaged in after life as a missionary to the Indians.

The early settlers at Asylum suffered many privations, and to add to their trouble, their servants whom they brought with them deserted them, which left them very helpless, as they were unable to do their own cooking, and were not accustomed even to dress themselves.

The original French settlers nearly all left. After the change in the French Government many of them returned to France; others were scattered through our country, and a few remained in Asylum, some of whose descendants are among our most wealthy and respectable citizens.

Bartholomew La Porte was one of the number of the exiles who remained. His son, Judge La Porte, was born at Asylum, 1798, where he resided the most of his life, cultivating one of the most extensive and valuable farms in the country. He filled many public places of honor and trust. He was chosen to represent this district in the Legislature in 1827—served five years in that capacity, being elected Speaker the last session of his service. He

was elected to Congress in 1832, and re-elected in 1834. In 1840 he was commissioned as Associate Judge of this county, which place he occupied until May, 1845, when he was appointed Surveyor-General by Governor Shank—an office which he held six years. He died suddenly in Philadelphia, August 22d, 1862.

General Durell was a prominent man among the exiles. A part of the township of Asylum bears his name.

A French Admiral, one of the exiles, settled at "Dushore," which was named for him. He returned to France after Buonaparte recalled the exiles, and acted as Admiral in the battle of the Nile, where he fell.

The names of La Porte, Homet, Le Fevre, Prevost, De Autrement are said to be about the only original names left. The descendants of the French exiles are numerous, and some of them are living with us.

Early in the present century many other French families came to this country and settled near Asylum. Mr. J. M. Piolette settled at Wysox, and purchased a farm now owned by his sons, who have added to it, and are extensive and practical farmers.

Mr. Delpauch, Mr. Peuch, and others, settled near Towanda. Mr. Peironnet and several other French people came to Silver Lake soon after the book of Dr. Rose was published, setting forth the beauties of the country, and in common with many others suffered from the imposition that was practiced upon them.

Mr. Wright states that there has been a great change among the Indians who remain on their reservations in Western New York since 1831. Then labor was performed by the women, and it was thought disgraceful for a man to work. Now all this is reversed. The disgrace rests upon the man who refuses to labor. The people have become essentially agricultural in their habits and modes of life, and many of them are quite respectable farmers. Some of them have become comparatively rich by farming, and many of them have become temperate. On the Cattaraugus Reservation they have a Division of the Sons of Temperance of more than a hundred members, and are earnest and spirited in keeping up their meetings. Education was once scouted by the most of them: now it is desired by nearly all, and the New York State district school system is extended over them, and of the ten schools in operation on that reservation, seven are taught by well qualified Indian teachers.

The old Mission Church has about 120 Indian members, and the Baptist and Methodist churches nearly as many more. But there are some who still cling with more or less tenacity to their old pagan customs.

XIV

ATHENS TOWNSHIP

ATHENS, situated near the northern boundary of Pennsylvania, is within the limits of the territory purchased from the Indians by the Susquehanna Company and by the State of Pennsylvania.

Mr. Miner says that, "Wyoming in its more limited signification, is the name given to a valley on the Susquehanna river, about twenty miles in length, and from three to four miles in width, but in its more enlarged sense it was used to designate that part of the valley embraced within the 42d degree of north latitude.

"The valley, to the State line, has been called Wyoming by the Connecticut settlers, but it is now more generally called the Susquehanna valley.

"The seventeen townships, namely Huntington, Salem, Plymouth, Kingston, Newport, Hanover, Wilkesbarre, Pittston, Providence, Exeter, Bedford, Northumberland, Tunkhannock, Braintrim, Springfield, Claverack, and Ulster, were occupied by Connecticut claimants before the decision of the Court of Trenton, and were, with the addition of Athens, confirmed to those claimants by the compromising law of April 4th, 1799, and its several supplements."

The northern boundary of Ulster was at first left indefinite, supposing that the contemplated

State line would form the boundary, and that would be the most northerly township claimed by the Susquehanna Company. It was therefore called the 17th township, and was expected to extend a little distance above the "mile hill," where it was supposed the State line would run. But after the survey in the winter of 1786, it was found there was an interval of two or three miles between that line and the temporary or supposed line of the northern boundary of Ulster. Therefore, when the township of Athens was surveyed the May following, the northern boundary of Ulster was removed to its present limit, a little below where the two rivers meet, thus giving room for another large and beautiful township; which was called Athens by the Susquehanna Company, and added to the other towns. They were then called the "Eighteen Townships" and were acknowledged by the State.

Hence, until 1786 Tioga Point was supposed to be in the township of Ulster, and letters for this place were often addressed to Ulster Post Office many years after.

In a copy of a letter from Mr. Shepard to Mr. LeRoy, written in 1831, he states that, "the old township of Athens was laid out by John Jenkins, when the Susquehanna claim was under the jurisdiction of Connecticut, in 1777, and re-surveyed by said Jenkins in 1786." This is the only record we have of this first survey.

The creek near the northern boundary of Athens, now called Shepard's Creek, was called by the natives Cayuta Creek. It has its rise in a little lake by that name in Spencer, and runs in a southerly

direction about 20 miles, emptying into the Susquehanna a mile below the State line.

Several valuable mill sites are on this stream. Morley's mill, bought by Mr. Shepard of Bryant in 1788. Wheelock's mill, built originally by Mr. Shepard in 1806. Brooks' factory, built by Shepard and Crocker in 1809, and Walker's mill, built in 1806.

The township of Athens was surveyed by John Jenkins in May and June, 1786. He was the principal Surveyor for the Susquehanna Company, and a prominent man among the Connecticut settlers.

His field books says, "Began May 7th, 1786, first to take the course of Tioga Creek, at the mouth, and run up to a bend in the creek, to a flat piece of land with buttonwood timber, to the north line of the town.* The next day, May 8th, began to take the course of the Great River, from the Point up to the lower end of the Cove; then to the lower end of an Island (now Williston's Island); then to the mouth of a creek six rods wide (Shepard's Creek); then to a small creek where a cove makes up to the shore.

"The distance from Tioga river to Susquehanna

* This river was called by Mr. Jenkins Tioga River or Tioga Creek. Some years after a horn of large dimensions was found by a Mr. Baker near the Upper Narrows, said to have measured nine feet in length. The Indians also had pieces of a very large horn, which they said their ancestors had found in the river, and they, therefore, gave it the name of Chemung, which signifies Big Horn. The lower part of the river is more generally called Chemung, while the upper part, near the Cowansky, is called Tioga.

river, $3\frac{3}{4}$ miles. Monday, June 14th, 1786, surveyed township; beginning on the Tioga north, and running $5\frac{1}{2}$ miles south; thence E. five miles; thence N. five and a half miles to the northern boundary; then on the State line five miles west."

The course of the roads through the town were laid out much as they are now—those on the rivers following the Indian paths. The course of the road through the Point ran near the center of the town, to a gate. Below the gate was a street, and lots laid out of about ten acres each.

The map from which these statements are taken is interesting to the antiquarian, and is in possession of Mr. Z. F. Walker. It was copied by Major Flower many years ago from a field book signed "John Jenkins."

On the margin of the map is a long list of names of men who were living at the time of the survey, and stood ready to "draw" their lots. None but the most aged among us can recognize more than half a dozen names with which they are familiar. Mr. C. Stephens, now 84 years of age, recollects nearly all of them.

Athens township was re-surveyed by the State the same year, recognizing the boundaries of the Susquehanna Company.

That part of the township on the west side of Tioga river was laid out in farms of one hundred acres each.

The most familiar names of the early purchasers, beginning at the south line of the town, are Daniel McDowell, Nathan Denison, Matthias Hollenback, John Franklin, Wright Loomis, Daniel Satterlee,

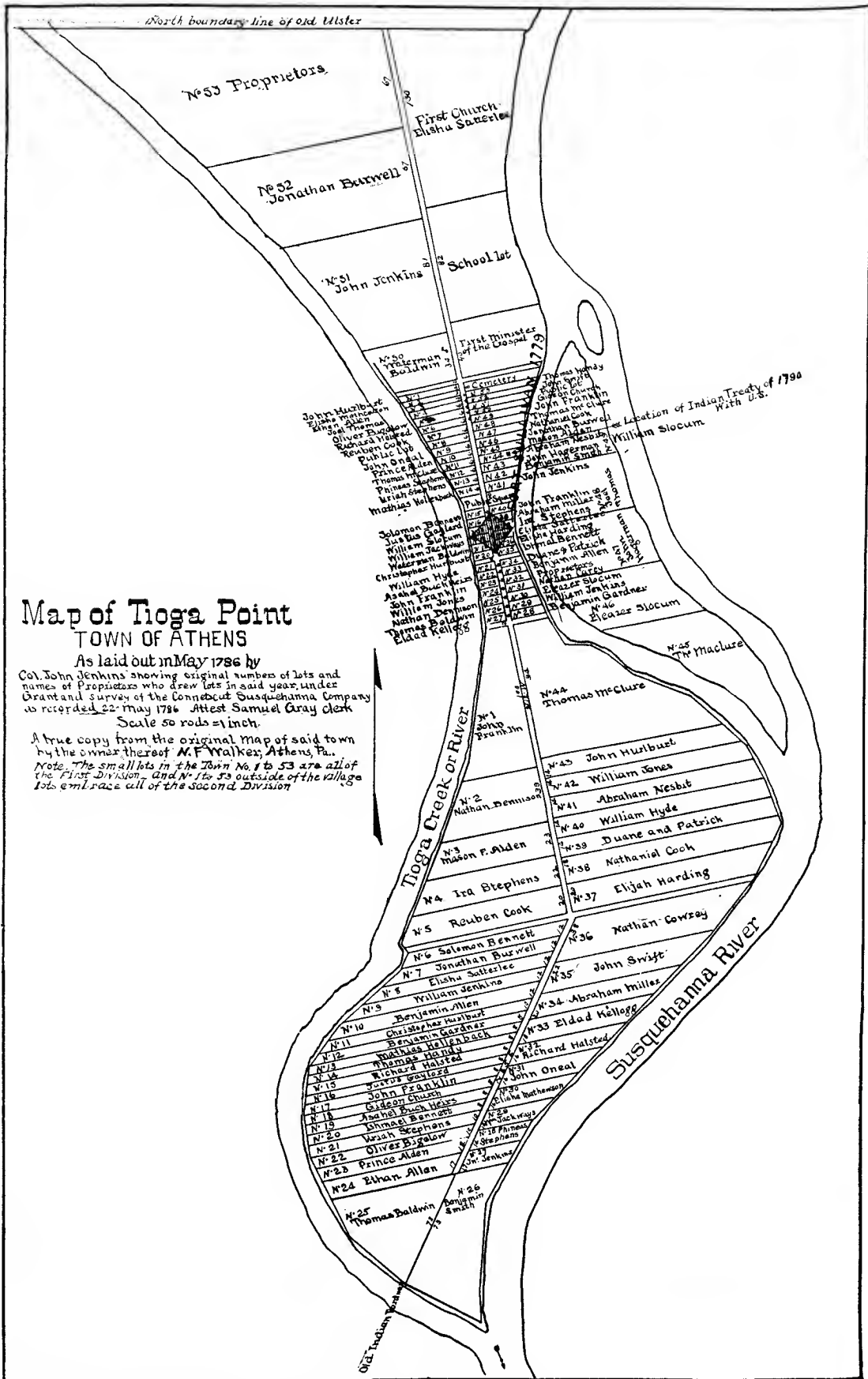
Map of Tioga Point

TOWN OF ATHENS

Col. John Jenkins showing original numbers of lots and names of Proprietors who drew lots in said year, under Grant and survey of the Connecticut Susquehanna Company as recorded 22 May 1786 Attest Samuel Gray clerk
Scale 50 rods = 1 inch.

A true copy from the original Map of said town
by the owner thereof N. F. Walker; Athens, Pa.
Note. The small lots in the Town No. 1 to 53 are all of
the First Division, and No. 54 to 59 outside of the village
lots embrace all of the Second Division

Note. The small lots in the Town No. 1 to 53 are all of the First Division - And Nos 53 outside of the village lots embrace all of the second Division



Nathan Cary (who sold to Dr. Stephen Hopkins), C. Hubbard (sold to Elisha Satterlee and Jacob Snell). Mr. Murray and Mr. Spalding purchased south of Dr. Hopkins.

Lots were laid out much the same on the east side of the Susquehanna, and the names of Benedict Satterlee, John Franklin, Elisha Satterlee, Elisha Matthewson, Slocum, Baldwin, and Jenkins are also among the familiar names. Robert Spalding owned the farm now in possession of John Thompson.

The building lots in the village above the gate were laid out with much regularity.

It is seldom we meet with a more delightful location for a village than this. The first settlers evidently thought so, and laid it out in anticipation of its becoming a large town.

Two beautiful rivers, the Tioga and Susquehanna, perpetually flow on each side of a valuable point of land, between converging ranges of mountains, and after mingling their waters, roll down the extended valley together. The dwellers of this valley may say:

“There is not in the wide world a valley more sweet
Than this vale in whose bosom the bright waters meet.”

The valley through its entire length has ever been considered a beautiful portion of country, and the historic interest is unparalleled. It was here that the refugees from Wyoming found a comparative resting place.

Many families, bound together by kindred ties,

early associations, and the most severe sufferings, located in the upper part of the valley, and within the embrace of the Tioga and Susquehanna rivers, which formed as it were protection for these exiles, who were principally Connecticut people, and were thus united by a common sympathy.

The protracted civil wars among the early settlers, the Indian massacre of Wyoming, and the military movements over these hills and through this valley, the soil of which has been made sacred by the blood of our ancestors, will continue to furnish themes for the poet, the artist and historian. A lady on board a steamboat on Seneca Lake, who heard the other passengers expressing their admiration of the delightful scenery, remarked: "It is nothing to be compared with the scenery on the Susquehanna river." She had just come from Wyoming, and testified to what she had seen.

A gentleman once visiting a clerical friend here was so charmed with the scenery as he entered the village that he exclaimed on meeting him: "Why, I should think you might preach in poetry here!"

The views from some of the neighboring hills are beautiful, and are always attractive to the artist. Prospect Hill, overlooking Gen. Welles' farm, has often been a place of resort for the youthful and vigorous.

Spanish Hill, in the northwest part of the town, is among the ancient curiosities of the country. It stands completely isolated near the east bank of the Chemung, the State line crossing near its northern point, leaving the principal portion of the hill within the bounds of Athens township. It is about

a mile in circumference. It is about 200 feet high, easy of access, and from its summit is a charming view of a beautiful landscape many miles in extent. It is surrounded by mountains, near the base of which flow the Tioga and Susquehanna. Remains of ancient fortifications around the summit of the hill have been seen by many of the present generation. Specimens of Spanish coin, it is said, have been found there. These two facts have given rise to various conjectures. One has given it the name, the other the character of having once been a war-like place of defense. But when and by whom must ever remain a mystery.*

Some of the early settlers who were on the ground before the natives left the country have been heard to say that the Indians called it Spanish Hill, implying that the Spaniards had been there, and the name has been perpetuated. They seldom went on the hill, from some superstitious fear or dread.

They had a tradition that a Cayuga Chief once went to the top of the hill and the Manitou or Great Spirit took him by the hair of the head and whirled him away to regions unknown. It was supposed that he was murdered by the Buccaneers.

It is, however, a good theme for legends, and several writers skilled in legendary lore have en-

* Judge Avery, whose opinion is entitled to much weight, maintains that this, and similar mounds in New York State, that have on their summits the appearance of fortifications, are of Iroquois construction, for a defense against the Susquehannocks, their formidable foe, whom they finally exterminated.

tertained us with their conjectures. Mr. N. P. Willis with his bride visited this hill many years ago, and also gave his musings to the public.

It has also been said that when the Spanish Buccaneers were driven out of Florida, they were never heard from after they left Chesapeake Bay. There is, also, an Indian tradition related by Mr. Alpheus Harris, whose farm covered Spanish Hill, that these Spanish refugees were met by the Indians near this eminence, and driven to the top of the hill, where they defended themselves for days and months by throwing up breastworks, enclosing many acres, but finally perished by starvation. Many now living remember the beautiful flat lawn of several acres on the top of the hill, and an enclosure of earth 7 or 8 feet high, which has within a quarter of a century been leveled by the plow and harrow.

Other legends carry the romance still farther, and affirm that the Spanish invaders were rescued from death by the sacrifice of a Spanish daughter, "the precious price of Spanish ransom," to a Cayuga Chieftain, who kindly guided them to "the prairies of the distant West."

It is well understood that there was an Indian burying ground on the west side of the hill, and some remains are still visible.

Professed fortune tellers have walked about this eminence with their incantations, as if to gather inspiration from it. One affirmed that the fabled treasures of Captain Kidd were buried there, and it is reported that some credulous men have during the night dug for them, with the usual success.

The prospect from this hill is delightful—not wild or sublime, but picturesque and beautiful.

The native forest trees in this region were in great variety. Those covering the pine plains were a singular brotherhood, the old dry trees, killed by the worm in 1796, so tall that they were often used by sentinels in war time to ascertain the position of the enemy, and the smaller ones so dense that it was difficult for the deer with his antlers to escape in the chase. In these pines herded much game which had been the living of the red man, and was subsequently the sport and sustenance of the white man.

There is in our possession an ancient map of Tioga Point, by whom drawn it is not known. The survey was made in 1785, with only the rivers and temporary State line for boundaries.*

On this map are laid down the warrants of Josiah Lockhart, Nicholas Kiester, Arthur Erwin, Joseph Erwin, Timothy Pickering, Samuel Hodgson, Duncan Ingraham, and Tench Cox, with the date of their warrants and surveys, and number of acres allotted them. These were the first State claimants on Tioga Point. Lockhart sold to Carroll, Erwin to Mr. Duffee, Pickering to John Shepard, in 1813. The borough of Athens was incorporated March 29th, 1831. David Paine, Esq., was elected first Burgess.

The first newspaper published in Athens was the

* Many travelers visited our country after the Revolution. One, Mr. Isaac Weld, arrived at "a small town called Tyoga Point or Lochartzburg," on the Susquehanna; this was about the year 1796.

"Athens Scribe," by O. N. Worden, in 1841, '42, and '43. The "Athenian" was edited by C. T. Huston in 1854. The "Athens Gazette" by M. M. Pomeroy in 1855-'56 (now proprietor of the "La Crosse Democrat"). "Athens Republican." "Athens Democrat," published in 1867. "Weekly News," 1868.

XV

BOUNDARIES

IN 1786 Andrew Elliott, on the part of Pennsylvania, and James Clinton and Simeon Dewit, on the part of the State of New York, were appointed Commissioners to ascertain, run out and mark the boundary line between the two States, beginning at the point ascertained and fixed by Rittenhouse and Holland, the former Commissioners, on a small island in a branch of the Delaware river. This duty these Commissioners performed in the year 1786 and 1787, by running a line due west from the point before mentioned to the shore of Lake Erie, a distance of 259 miles 88 perches.

In 1784 a large tract of land was purchased by the Commonwealth of Pennsylvania of the Indians at Fort Stanwix.

The land office was opened for the sale of these lands on the first day of May, 1785. The law required that all applications filed within ten days after the sale should have priority of location.

When No. 1 was drawn from one wheel, the name of the applicant, Josiah Lockhart, of Lancaster, with the number of acres applied for, was drawn from another wheel. His warrant was therefore number one, and entitled him to the first choice of locating his warrant.

He located his warrant on the point of land extending from the confluence of the Susquehanna and Tioga Rivers to a line a little above the Mile Hill, from river to river, containing 1038 acres 94 perches, called Ta-ya-o-gah by the natives, meaning "at the forks," or "meeting of the waters, known as Tioga Point," by the white man; the gateway or entrance into the State of Pennsylvania for the red man. According to statements of the Surveyor-General, Mr. Lockhart's land must have cost him 26 cents per acre.

This tract was purchased of Lockhart for two dollars and fifty cents per acre, early in this century, by Mr. Charles Carroll, of Carrollton, near Baltimore, one of the signers of the Declaration of Independence, and one of the latest survivors of that distinguished body, being ninety-five years of age when he died.

Mr. Caton, a son-in-law of Mr. Carroll, came into possession of this tract. He settled with the Connecticut claimants, in most cases to their satisfaction, while with others he had some litigation.

Mr. James Pumpelly, of Owego, surveyed this tract for Mr. Carroll in 1802, and gave it as his opinion that the pine plains were worthless for cultivation, and others entertained the same opinion. But fertilizers and tillage have developed the qualities of the soil, and many parts of these pine plains are now sold for more than a hundred dollars an acre, and some think this a low estimate. Tar and charcoal were formerly manufactured from these pines in considerable quantities.

The territory which comes within our notice has

LOT TO WHOM SOLD & WHEN

177 H^m PRENTICE 1802

178 EDWARD HERRICK 1817

179 STEPHEN HOPKINS 1815

180 JAMES LARCHER 1802

181 JOHN GRIFFIN 1817

189 JAMES PUMPELLE 1802

191 STEPHEN HOPKINS 1802

193 " " "

194 CLEMENT PAINE

196 " " "

195 PITKIN PRATT 1802

197 JOHN F. SATTERLEE 1818

199 " " " "

200 EDWARD HERRICK

201 JAMES IRWIN 1802

202 JOHN MILLER 1811

204 MATTHIAS HOLLENBACK 1799

206 " " "

208 " " "

LOT TO WHOM SOLD & WHEN

205 ELISHA MATHEWSON HEIRS

207 ELISHA SATTERLEE

209 THOMAS OVERTON

210 JNO. & ELIJAH SALT MARSH 1802

212 " " " "

214 " " " "

211 DAVID PAINE

213 DAVID PAINE

215 " " "

217 " " "

218 NOAH MURRAY 1818

216 ELIZA SALT MARSH

219 JOHN SHEPARD

220 ABNER MURRAY 1819

221 JOHN REDDINGTON 1817

223 " " "

225 " " "

222 ATHENS TWP. TRUSTEES

224 JOSEPH TYLER

227 THOMAS OVERTON 1819

229 " " "

228 ABRAHAM DECKER 1802

226 JOHN FRANKLIN

been included successively in the counties of Berks and Northumberland.

On the 25th of September, 1786, Luzerne County was formed out of a part of Northumberland, the northern boundary of which was the State line. The county received its name from Count Luzerne, minister from France to our newly formed government.

On the 13th of April, 1725, Lycoming County was established out of Northumberland, bounded north by State line, and east partly by Luzerne.

On the 21st of February, 1810, Ontario County was erected out of parts of Luzerne and Lycoming. Its northeastern corner was the 40th mile stone on the State line, and its northwestern corner the 80th mile stone.

On the 24th of March, 1812, the name of Ontario was changed to Bradford, in honor of Mr. Bradford, who came from England in 1762, and who was the first printer in Philadelphia, which county was then organized for judicial purposes, and with Susquehanna, Tioga, and Wayne constituted the 11th Judicial District.

XVI

DISTINGUISHED CHARACTERS

MANY in this town still remember Col. John Franklin, a tall patriarchal looking man, bent with years and the cares and labors of early life, of a depressed though expressive countenance; his face pitted with small pox, rather negligent of his personal appearance, though always the gentleman, and always commanding the respect and attention of those who knew him. He frequently wore a long blue cloak, and on public occasions a three cornered hat and small clothes, and always carried a little cane, used particularly on funeral occasions, to preserve order in the procession, of which he was marshal in those days. Sometimes he visited the schools, giving a word of advice, and always presiding at the town meetings.

Connecticut claims, says Mr. Miner, was the object he had pursued with zeal and delight for more than thirty years; yet he would recommend obedience to the laws of the land, although he had found himself disappointed and beaten.

He was called the "Hero of Wyoming," and was prominent in the early history of this valley. After after having labored many years in vain to establish a cause which he considered just, he finally settled in this most northerly town in his loved valley of Wyoming, in 1788, and here lived many years on the east side of the Susquehanna, in a

retired and quiet way, and died March 1st, 1834, at the advanced age of 82 years.

Col. Franklin's farm was sold to Major Zephon Flower, and the avails divided between his children. It now belongs to his grandson, Z. F. Walker.

The only complete record we have of the early life of Col. Franklin is to be found in Mr. Miner's book. In preparing his history if he could have had the use of his manuscripts at the commencement of his work, it would have saved him a year's labor.

He states that John Franklin was a native of Litchfield County, Conn. He was that boy who was called to an account, by his austere father, for gazing about at the place of worship in time of divine service, counting the rafters, etc., instead of attending to the sermon. "Father," said he, "can you repeat the sermon?" "Sermon, no. I had as much as I could do to watch your inattention." "If I will tell you all the minister said you won't whip me?" "No, John, no, but that is impossible." Young Franklin named the text and went through every head of the discourse, with surprising accuracy. "Now, father," said he, "I can tell you exactly how many beams and rafters there are."

The touching account of his tenderness and care of his three little ones, after the death of his wife, at the time of Wyoming trials, is almost unparalleled. Having no person to take care of them, he determined to place them in charge of his kind friends in Canaan, Conn. Harnessing a horse to a

little cart, he placed in it the three children, tied a cow by the horns, to follow, and drove on, having a cup, in which, as occasion required, he milked and fed the babe. Thus he traveled the rough way, more than two hundred miles, in safety, exhibiting all the patience and tenderness of a mother.

He had three children, Kezia, William, and Amos. Kezia married Dr. Beebe, a physician of some eminence. They lived and died at Geneva some years since. Mrs. Beebe was an interesting lady, and frequently visited this place while her father was living, and after his death took her father's valuable papers and portrait home with her. From his first removal to Wyoming, John Franklin was devoted to the cause of Connecticut claimants. Ever active, and ever zealous for their rights, he was prominent in their public assemblies, and wielded great influence.

This made him a mark for his adversaries. He felt confident of the justice and final success of his party, and was unremitting in his efforts in its behalf. He strongly disapproved of the decision of the Pennsylvania Legislature when they erected the county of Luzerne, and proposed him for a representative. He spurned the nomination, and set about founding an *Independent State Government*.

So determined was he to maintain his purpose that Col. Pickering, who had now become strongly interested for Pennsylvania, foreseeing his plans, obtained a writ to arrest him on charge of high treason, October, 1787. He was suddenly seized,

and with much difficulty was mounted on a horse by four men; and while Col. Pickering held a pistol to his breast, his servant tied his legs under the horse; one taking his bridle, another following behind, and one riding each side, they were soon out of the reach of his friends. Thus subdued by six men, he was hurried with painful speed to the jail at Philadelphia.

All Wyoming was in commotion on hearing of the abduction of Franklin, and the part Col. Pickering had taken.

Immediate measures were adopted by the partisans of the Yankee leaders to seize Col. Pickering and carry him off as a hostage for the safety of Franklin. Under the lead of Swift and Satterlee, the "Tioga Boys" or "Wild Yankees" surrounded his house, but did not find him there. He had gone to Philadelphia to inform the executive council of the state of things at Wyoming, and remained there until January.

On the 11th of June following, while asleep in his bed, he was aroused by a violent opening of his door. The intruders were men, twelve or fourteen in number, painted black and armed, come to execute the long threatened attack.

After dressing, they pinioned him, tying his arms together and led him off through Wilkesbarre in perfect silence, and proceeded up the river to Pittston. They then said, "If you will write a line to the executive committee and intercede for Franklin, we will release you."

He refused, and they went on to Lackawanna. They traveled thirty miles before they stopped to

eat. They then learned that the militia were in pursuit of them. This hastened their speed. They retired to the woods and remained there a week, and frequently inquired of the Colonel if he wished to be set at liberty, and if he would intercede for Franklin.

They also compelled him to wear a chain because Franklin was in irons in Philadelphia. He carried it ten days, and when they relieved him they inquired again if he would intercede for Franklin. He replied, "I will answer no question until I am set at liberty." He finally agreed to write a petition for "The Boys," praying for their pardon.

They arrived at Tunkhannock and told the Colonel he was at liberty, at the same time renewing their request that he would intercede for Franklin. This he peremptorily refused to do. Col. Pickering returned to his family, having been absent about a month. He had not suffered in health, having had plenty of wintergreen tea, coffee made of scorched Indian meal, and plenty of venison, and some bread. Col. Pickering was quite an epicure. It is said that after this, during Washington's administration, when negotiating a treaty with the Indians, a vast table being surrounded by Commissioners, Contractors, and Indian braves, the conversation turned upon the characteristic designation of the Chiefs. One was that of the Eagle; another of the Tortoise, etc. An old warrior seeing Col. Pickering disposing of his eleventh cup of coffee, exclaimed, "He Wolf Tribe." This incident doubtless occurred at Tioga Point, at the great treaty in 1790. After serving his country in the

capacities of Postmaster General and Secretary of State, he removed to Massachusetts, his native State, which he afterwards represented in the United States Senate. He died 1829, aged 84 years. Not a man in the nation stood higher.

Col. Franklin remained a prisoner in Philadelphia jail many months. His health began to fail, and the iron will and iron frame of this Hero of Wyoming began to give away. He petitioned the Supreme Court that he might be liberated on finding bail. The lion being tamed, the purpose of a new and independent government being abandoned, Colonel Franklin was liberated.

His second wife was a Mrs. Bidlack, whose husband had fallen in battle.

Her daughter, Sarah, married Mr. Samuel Ovenshire, the father of the Ovenshire family among us. Col. Franklin and his wife were both buried on the farm he owned, opposite our village.

He was a representative in the Pennsylvania Legislature from Luzerne, and afterwards from Lycoming; was also High Sheriff for Luzerne Co. He had in his possession several large books—records of the Susquehanna Co., which, it is to be regretted, have been scattered.

The following leaf from the portfolio of an artist * may be of interest in connection with the above sketch of Col. Franklin:

“Pennsylvania, generally, is attractive to an artist. My object in visiting the State was to study nature in her secret haunts. And no place in this fair creation offers more allurements than are to be found on the banks of the Susquehanna River.

* The late S. A. Mount, N. A.

“In Athens, a northern town of Pennsylvania, I formed an acquaintance with the family of an old Revolutionary veteran, Col. Franklin, who had signalized himself in the Revolutionary wars, and had prepared for publication a history of the eventful struggle, so far as related to the vicinity of Wyoming. He was then suffering from paralysis, accompanied with frequent turns of mental aberration. His family were under the apprehension that he was fast passing away, and being desirous to preserve some memento of him, solicited me to attempt his portrait. I was told that I must expect to obtain it with much difficulty and patience, owing to the melancholy prostration of his mental and physical powers. I repaired to the Colonel's house, professionally equipped with everything necessary for the accomplishment of my design. I was cordially received and conducted to the door of his apartment, and here commenced one of the most extraordinary scenes I ever experienced. I heard frequent cries of ‘Murder!’ On entering the room the most prominent object that appeared was the hoary headed veteran stretched upon his couch, with both his hands elevated, and his eyes keenly fixed upon me. At his feet sat an old companion in arms, named Moore (his nurse), who only could control the Colonel. I advanced coolly as possible to the middle of the room and placed my easel upon the floor, when the invalid again commenced his cries of ‘Murder! murder! Moore, Moore!’ Upon which the following dialogue commenced: ‘Hallo, Colonel, what's the matter?’ ‘Don't that fellow mean to kill me?’ ‘No, no, Colonel, he won't touch

you.' 'You lie, he means to murder me.' 'I tell you he don't, Colonel.' 'Who is he, Moore, a doctor?' To humor his vagaries Moore told him I was. 'Come this way, doctor, I want to speak to you,' 'Moore, don't let him kill me.' 'Nonsense, nonsense, Colonel.' 'Doctor, am I dying?' 'No, no, Colonel, let me feel your pulse,' I added. 'Have you been sent here to kill me, doctor?' 'No, Colonel, I have come to paint your portrait.' 'Then do you mean to kill me, doctor?' 'Confound your nonsense, you old coward,' interrupted Moore, 'what do you suppose he wants to kill you for, he has come to paint your portrait.' 'Don't murder me, doctor, don't murder me.' Moore took hold of the Colonel's throat, affecting to choke him, while the Colonel with his long arms, pounded Moore's head, at the same time exclaiming, 'Moore is killing me, Moore is killing me; take him off, doctor!' I was about interfering in favor of the Colonel, when Moore turned partly round and whispered to me to be silent, and he would soon quiet the old man, which to my surprise he accomplished in a few moments. The Colonel became exhausted from this struggle and conceived himself dying. At his request the family were called in to receive his farewell blessing. He was bolstered up and began a pathetic harangue to his family. The indifference manifested by all present somewhat surprised me at first, but I was soon led to account for it, when the Colonel suddenly starting up in bed, exclaimed vehemently, 'Moore, Moore, I'm hungry, I'm hungry! Where is the doctor?' This abrupt termination gave a rather ludicrous effect to the whole

scene, and the family, seeing no immediate danger, withdrew, and I approached the Colonel. 'Doctor,' asked he, 'are you a tory?' 'I am not, Colonel.' 'What are you then?' 'I am an artist, and with your permission will paint your portrait.' 'Do you hate a tory, doctor?' 'I do, Colonel.' 'That's right, that's right. Moore, you and the doctor help me up.' We threw a cloak over him and seated him by a small table near the window. Food was brought to him and Moore ministered to his wants.

"It would require the pencil of a Hogarth, or the pen of a Shakespeare to depict adequately the effect which this scene wrought upon me. In silence I regarded the two old veterans, recounting in their second childhood the recollections of the past.

" 'Boasting aloud of scars they proudly wore,
And grieved to think their day of battle o'er.'

"Thinking I should have no better opportunity of effecting the object of my visit, I proposed making a sketch of the Colonel, to which he readily assented, seeming pleased at the idea. The table was removed.

"I arranged my light, and fixing my easel, commenced my labors. My subject remained quiet half an hour, when he suddenly threw himself back in his chair, parted the bosom of his shirt and displayed to my gaze a deep wound in his breast. 'Do you see that?' he exclaimed, his countenance beaming with enthusiasm. 'I do, Colonel.' 'I received that wound fighting for your liberty, my

boy! I want you to paint that in my picture. Yes, doctor,' he continued, 'I got it in the glorious cause of my country—the country I love with my heart and soul!' and the old man, unable to restrain himself through weakness, burst into tears. I was affected, so was Moore, who said, 'All he tells you is true, sir.' In a few moments the Colonel resumed his former position, and I continued my task. It was not long before another incident occurred. I observed his countenance grew fiercer and firmer in its expression, until with his mouth partly open, his eyes glared upon me with the look of a demon. Cautiously hitching his chair nearer where I sat, he suddenly gave a kick and my easel and canvas lay prostrate on the floor.

"Alarmed at this sudden demonstration of hostility, I started back, and in so doing raised my maul-stick. The Colonel regarded this movement on my part as a declaration of war, and threw himself in an attitude of defense, exclaiming, 'Come on, you infernal traitors, you have been trying long enough to murder me. Stand by me, Moore.' 'Pardon me, Colonel.' 'I'll never pardon you, you are an infernal coward, isn't he, Moore?' 'No, he is not,' said Moore, 'and if you don't behave yourself he'll whip you as you deserve.' 'You lie, Moore, I can flog you and the doctor both.' Then a pugilistic encounter began between the two old soldiers. My picture was not injured, but I removed to a respectful distance.

"The knowledge I had already gained of the Colonel's face enabled me to finish the portrait to the satisfaction of his friends; a sketch of which is

now in my portfolio, which reminds me of the noble form of the worthy old officer and his companion Moore. A late visit to the romantic valley informed me that both of my old friends 'lay like warriors taking their rest,' on the beautiful banks of the Susquehanna."

Colonel John Jenkins was a native of Windham County, Conn.; born 1751 and died in 1829. He was known extensively through the valley to the State line, and far into the Genesee country. Having been engaged foremost in the surveys of the Susquehanna Company, he was probably better acquainted with the country and the inhabitants than any other man. Everybody knew Colonel Jenkins. During the Revolutionary war he was captured and taken with others to the British lines. This afforded him an opportunity to gain much knowledge in relation to the Indian settlements, and enabled him to give valuable information to General Washington, when planning the expedition under Sullivan. Colonel Jenkins was chief guide for General Sullivan throughout the campaign. He was a very decided man. He declared he would never yield to the demands of Pennsylvania, and he kept his resolution. He never was conquered, but went down to his grave protesting against Pennsylvania usurpation.

Mr. C. Stephens remembers him well; thinks Colonel Jenkins surveyed all of the seventeen townships, and Athens in addition, before 1786, while the Indians were yet on the ground; that they were afraid of him, and he was not afraid of anything.

XVII

EARLY INHABITANTS

TIOGA POINT was a place of great note among the Indians. It had been the rallying point for their warriors, and the rendezvous for their traders. Cornplanter, Big Tree, Red Jacket, and many of their noble braves have visited here, and met in council together.

It was at Tioga Point that the great gathering of warriors from Niagara, Onondaga, and throughout the lake country took place, preparatory to their murderous expedition down the Susquehanna, where, "like the wolf on the fold," they surprised the unsuspecting and unprotected inhabitants of Wyoming.

During their wars with the whites of Pennsylvania many poor, heartbroken captives, children of tender years, men, and women, have been urged on their way to this place.

It would seem from several accounts that this was the place of rendezvous for the captives taken in the wars of Pennsylvania. After an unsuccessful battle a man was looking out for a much loved friend; he was informed that "he was wounded or dead or had gone to Tioga." (Taken captive.)

Soon after the treaty with the Indians, and their removal, further apprehensions from them being at an end, many families of intelligence and means

came to reside at Tioga Point, and established themselves in business.

About the period of 1788 the township of Athens or Tiogatown, as it was then called, began to be settled rapidly. Many families came from the lower part of the valley, principally Connecticut people, who had been sufferers together in their various struggles. The heads of these families—Swift, Stephens, Tyler, Mathewson, and many others—had bought under the Connecticut title for a small price, and placed their families upon their possessions, where they lived undisturbed many years. But Pennsylvania landholders were numerous, whose claims covered those of the Connecticut settlers, and they were obliged to pay for their lands the second time, according to their estimated value, which, however, was small.

The country throughout this entire Point, from Cayuga Creek to the confluence of the rivers, was covered with pines, with the exception of a few buttonwoods and elms which grew on the banks of the rivers. The soil at that time was poor and unproductive, and with all these obstacles it was sometimes difficult to obtain a livelihood, and the bickerings and strifes about titles were constant sources of contention. Assault and battery were not unfrequent. Murder was many times threatened and several times committed. Mr. Erwin, the father of James and Arthur, was sitting in his log house, near where the present McDuffee house stands, when he was fired upon through the window and killed. Ira Stephens, the father of numerous children, was killed by the heavy blow of a

cudgel while absent from home. Joseph Tyler, the father of Francis Tyler, was assaulted when at work in his field and struck to the ground, and then beaten till he was supposed to be dead. He was afterward thrown over the fence among bushes to be concealed, but he revived and was restored.

His skull was so injured that he never fully recovered his faculties. The family was broken up and scattered.

Daniel McDuffee came from Ireland to Philadelphia; from thence to Athens in 1788, where he bought extensively of Mr. Erwin. Mr. McDuffee was a tall and sprightly man, and played well on the flute. "Come up to my house," said he to a young gentleman, who was also a musician, "and I will show you a raal flute." He had been a noted weaver in Ireland, and showed his skill in that line in weaving a piece of linen for a young lady of this neighborhood, which he offered to do on condition that she would spin the yarn. The offer was accepted, and the result was an uncommonly fine piece of cloth, some of which can be seen at this day.

David, Clement, and Enoch Paine, brothers, came from Portland, Maine, in 1794 and '5, and settled at Athens. Ancient documents show that David Paine was employed as Clerk of the Susquehanna Company in 1795. He was early a merchant and inn keeper, and in 1808 was appointed Justice of the Peace, and for many years was Postmaster at Athens. He married Miss Phebe Lindsley, sister of Mrs. Dr. Hopkins. Both were accomplished and excellent ladies.

After Mrs. Paine's death he married a cultivated lady from Portland, who survives him. Mr. Paine purchased several lots south of the Academy, where he passed the closing days of his life. His brother Enoch died there also, many years ago. The house occupied by his brother Clement was built by David Paine in 1803, and Mr. Dan. Elwell was architect. The old hotel was built by Mr. James Erwin near the close of the last century.

Dr. Stephen Hopkins came from Morristown, N. J., about the same year with Mr. Paine. He is said to have built the first frame house on Tioga Point. The north wing of the Backus house alone remains of it. In 1802 he built his large house, still standing near the Stone Church, which he occupied many years. This was in its prime a showy house, and a place of great resort. Besides his profession as a physician, he did a large business as a merchant and inn keeper, as this was a general thoroughfare. Such establishments were in great demand, and being a profitable and popular business, many engaged in it. It was said that his table was not excelled by any in the western country.

The Doctor owned the farm across the Chemung River, south of the bridge, which he cultivated. The high land is still called "Doctor's Hill."

His practice, too, was extensive. Many will remember his peculiar management of fevers—that of prescribing hemlock sweats and rye mush. His theory was that it removed the fever without debilitating the system. Mrs. Hopkins was a refined and Christian lady. They had four daughters and one son. Two of the daughters were educated at

Litchfield, Conn., and married W. and E. Her-
rick, brothers. One married the late Doctor Hus-
ton, a resident of this place for many years; and
the youngest married the late Rev. J. Williamson.
The son married a daughter of John Shepard, Esq.
The Doctor died suddenly, March 24th, 1841.

Joseph Spalding came from Plainfield, Conn., in
about 1796, and settled on the west side of the
Chemung River with his family. His son, John
Spalding, has been known among us many years,
and his descendants are numerous.

The Murray and Tozer families came about the
same time. Colonel Julius Tozer was from New
London, his wife from Colchester, Conn. Mr. Tozer
and three of his sons were volunteers in the war of
1812. He had a large family, and many of his
descendants reside in this town.

Jonathan Harris, from Newburg, bought a tract
of land south of Shepard's Creek, near Susque-
hanna River, under Connecticut title. Here he
lived many years, but in 1800 a writ of ejectment
was brought against him from a Pennsylvania com-
pany of landholders, which required him to seek a
home elsewhere. He was allowed to remain there
several years. A part of the farm, where his son
Alpheus lived, on the Chemung River, bordering
on the State line, was bought for him by a son at
Newburg, where he spent the remainder of his
days. The farm is now owned by William W.
Shepard. The older inhabitants still remember
Mr. Harris as a shrewd, eccentric man. The ques-
tion was once put to him as to the best occupation
or calling for a young man. He replied that loan-

ing money was the best business he knew of, but difficult to establish.

Major Zephon Flower came to Sheshequin in 1788, where he remained until early in this century, when he removed to Athens. He learned surveying of Colonel Kingsbury, and followed that as his profession. He bought the farm once owned by Colonel Franklin, where himself and wife were buried. Near them lies Louisa, a maiden daughter, who has often been seen in our streets, with a basket of nuts on her arm, distributing to the children, and giving a word of good advice. When she last called on us, we inquired what she could remember about the famine here in the last century. "It was bad enough," said she, "and a time of great distress among the inhabitants." She said they had a way of cooking up everything that could be eaten. They lived much upon pursley and berries. When the grain was not more than half filled out, they cut much of it, and dried it in their large iron kettle over a slow fire, then put it on the backs of the boys and sent it up to Mr. Shepard's mill to be ground. Sometimes they pounded it, and no one ever ate better shortcake than they had at such times.

Mr. Stephens' account confirms hers, and furthermore says that people began to be in a state of starvation, and showed it in their emaciated looks, feeble walk, and lack of energy. Boat loads of flour were brought up the river to speculate upon. At one time a boat was boarded, and flour demanded at a reasonable price. They had been offered sometimes as many silver dollars for a barrel

as they could place on a barrel head. Parents often referred to those times when their children complained of their food. It is thought, however, that none died of hunger. The famine was owing to the fact that a greater number of settlers came into the country than could be supplied with provisions, and fewer boat loads were brought up from lower Wyoming, on account of a scarcity there.

The families of Minier, Morley, Griffin, Green, Lane, and Watkins arrived early in the present century.

Joshua R. Giddings was born in the town of Athens. His family were temporary residents on the farm of Mr. D. Loomis (Queen Esther's Flats), where Joshua was born. They removed to Ohio when he was an infant. He became a man of reputation, and for many years was a prominent member of Congress. He was distinguished for his anti-slavery principles, which were then far in advance of the times. He visited the place where he was born a short time before his death.

After the opening of the new century many valuable inhabitants came in, which added much to the growth and improvement of the place.

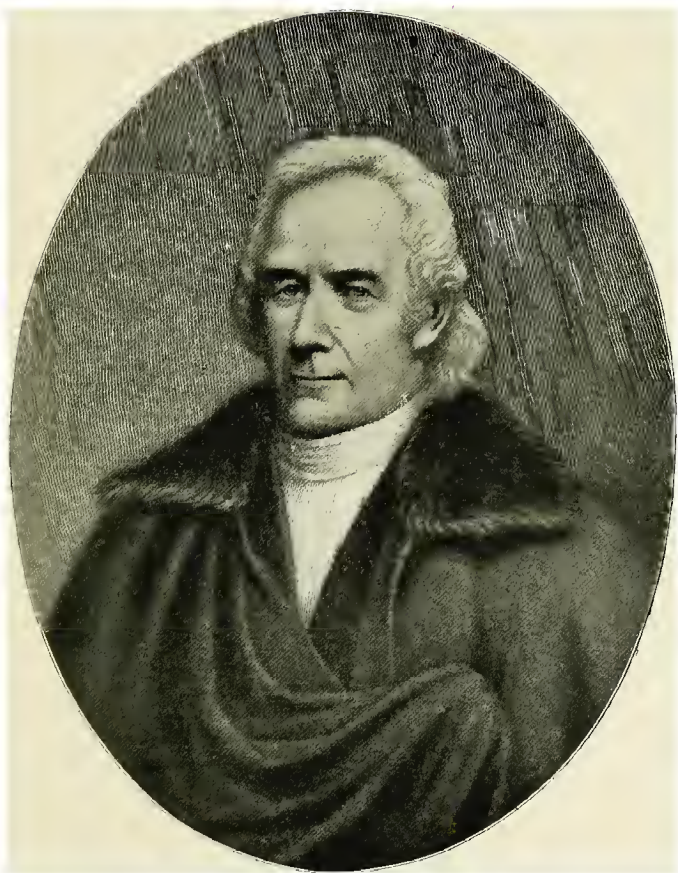
Mr. Stephen Tuthill came here in 1800, and established himself as a merchant in the Hollenback store, and occupied the house. Mr. Tuthill was a social, intelligent business man. Mrs. Tuthill was a sensible, noble, and Godly woman. "Her price was far above rubies." After some years they removed to Elmira, where they spent the remainder of their days. They accumulated wealth, with which they were liberal and benevolent.

Mr. John Miller, a merchant from Newtown, built the house now occupied by Mr. Stephens, which was at that time occupied as a dwelling and store.

Mr. John Saltmarsh came from Fairfield County, Conn., in 1801. He was a graduate of Yale College, and was an intelligent, religious, and useful man. He built the house which is still known as the Saltmarsh House. He often opened it for religious services when visited by missionaries or Methodist preachers, before there was any place of worship there. He received the appointment of justice of the peace soon after coming here, and kept a public house, which was always in good repute. Mrs. Saltmarsh was a perfect specimen of a noble New England woman. Mr. Saltmarsh died November 9th, 1815. His death was a great loss to the community, and an irreparable loss to his family. Mrs. Saltmarsh died July 4th, 1847. They had two sons and one daughter. The sons were engaged extensively many years in transporting mails at the South. Lorenzo Dow, a man remarkable for his eccentricities, visited this place in about 1810. He stopped at Squire Saltmarsh's and preached there. His preaching was said to be peculiar and very impressive.

The decision of the Court of Trenton in 1782, giving the jurisdiction of the contested lands to Pennsylvania, did not deter the Connecticut settlers from occupying and settling their lands within the seventeen townships.

This right was understood, from the Confirming act, and other acts of leniency from the State, and



COL. JOHN FRANKLIN

it was difficult for the Connecticut settlers to follow up all the complicated laws and changes that the State might make, which were adverse to what they considered their just claims. Hence, they were ever ready to contend for their rights, and all through the close of the last century, and even after the Compromising act was passed, there was constant litigation between Connecticut and Pennsylvania claimants about land titles and improvements.

Mr. Alpheus Harris bought of S. Swift a valuable farm of four hundred acres, including Spanish Hill, to the State line, under Connecticut title, about the close of the last century. Mr. Harris was a sensible and Godly man. It is said he was the first man that maintained family worship in the township of Athens. He lived on this farm with his family, pleasantly situated, many years, not doubting the validity of his title. In 1810 a suit of ejectment was brought against him by Jesse L. Keene, of Philadelphia, who had obtained a State claim. Mr. Keene surveyed the farm and gained the suit. It devolved upon Mr. Harris to pay the cost, but Mr. Keene offered to pay it, and allowed Mr. Harris to remain on the farm.

Mr. Keene afterward sold it to Pitney Snyder, son-in-law to Mr. Harris, by whose family it is still owned. There were many cases similar to this. Mr. Harris was engaged with others in the surveying of the State line, 1786.

Some favor was shown to Connecticut settlers by applying to the Legislature, although they had not followed the exact letter of the law, and no

doubt, in some instances, political power decided for or against them.

Mr. Elisha Mathewson, father of the family well known in Athens, was one of the first purchasers under Connecticut title. He had bought of the Susquehanna Company a number of lots on the flats below the village, passing through the best part of what is now known as the Welles farm, and where the stone house now stands; also a lot in the village, on which he built a large frame house, painted red, in 1795. There Mr. Mathewson died, and his family lived in the house for a long time. The "Mansion House," built on the site of the old red house, is in possession of Mr. Elisha Mathewson, son of the early purchaser.

Mrs. Mathewson being left a widow with a large family, was not willing to yield her claim to her home in the village, or that of her farm on the flats. The representatives of Mr. Carroll, holding a Pennsylvania title, had brought a suit of ejectment in Circuit Court against Mrs. Mathewson, in 1807, in which she failed to make any defense, feeling secure under the Connecticut title. Judgment was rendered against her by default, and the Marshal proceeded to put Mr. Carroll in possession, by his representatives, but was repelled by the family and friends of Mrs. Mathewson, who had barricaded the house, and prepared hot water, guns and ammunition, to quite an amount, for defense.

The Marshal thought best to defer the object for a time, and Mrs. Mathewson remained in possession ever after. Mr. Henry Welles afterwards took

possession of the farm on the Point, which he had purchased of Mr. Carroll, and removed his family there in 1823. He built the stone house, barns, etc., and bought out the settlers generally on the farm, excepting Mrs. Mathewson. Her son Constant, having become of age, acted as agent for the family, and pursued his object most assiduously. He repaired to Harrisburg in 1823, and in 1824 laid his case before the House of Representatives, and met with friends who favored his object. In 1827 and 1828 he was chosen Representative and after unremitting perseverance on his part, the Legislature appointed Commissioners to appraise the land in controversy, and paid Mrs. Mathewson, from the public treasury, the sum of ten thousand dollars.

George Welles, Esq., came from Glastonbury, Conn., to Tioga Point in the year 1799. He was a graduate of Yale College, and it was said of him that "his talents were ten." Soon after coming here he was appointed justice of the peace, and was engaged as a land agent for Mr. Carroll of Carrollton.

He purchased many acres on the west side of the village, and built the house where Mr. Harris now lives, and died there in 1813. He was the father of the Welles family, residents of Athens, as also that of Wyalusing. He had three sons and two daughters, all of whom partook of the intelligence and refinement of their noble father and mother.

Henry, his oldest son, was attractive and popular. He early became acquainted at Baltimore with Messrs. Carroll and Caton, who were much in-

terested in him, and through them he obtained the Welles farm. This engaging young man was once coming from Owego on horseback, and as he approached Pike Creek he found a gentleman and lady, strangers, also on horseback; who were in a quandary about what they should do. The creek had overflowed its banks, and it was not possible to ford it. As Mr. Welles drew near they thankfully availed themselves of his offer to guide them through a rough way to a bridge where they could cross. They were greatly accommodated, and as they all possessed uncommon conversational powers, we must suppose they had a social time. They were soon acquainted; Mr. Welles, Dr. Patrick and his sister, a beautiful and accomplished young lady, in intellect scarcely inferior to the gentlemen accompanying her. Doubtless they had an intellectual feast as they pursued their journey down the Susquchanna to Tioga Point, where Mr. Welles resided; and by this time an attachment was formed between Mr. Welles and Miss Patrick which they had not been anticipating. The doctor and his sister tarried over night to rest, and then went on their way to Kingston, 80 miles down the river, where they resided, with the intimation from Mr. Welles that business might make it necessary for him to visit Kingston shortly. He went, and in a few weeks the lady became his bride.

They immediately started for his home on horseback. They arrived late in the evening of the next day at the ferry, a little below the village, and found it was not safe to cross the river with horses at night, as the water was high.



GEN. HENRY WELLES

There was no alternative but to remain at the ferry house, or cross in a small boat and walk home from the river. They did this, and were soon received in the embraces of waiting friends. Seldom has a bride met with so cordial a welcome. Her reputation was known, as a superior girl and a devoted Christian. The few religious ladies felt strengthened by such an acquisition to their society. But owing to the dampness of the earth and of the evening air on the night of her arrival she received a chill, from which she did not recover. Her lungs became affected, a cough ensued, and notwithstanding all the efforts of kind friends and physicians, in twenty-one days after their marriage she died, 1809, the early bride of Henry Welles.

After recovering somewhat from the shock of this affliction the business of life again engaged his attention. Perplexities about land titles had already arisen, but having the State claim, he felt sanguine that his cause was just and would be paramount to any other; yet he was much annoyed by the early Connecticut claimants, particularly the Mathewson claim. After much litigation relative to it, the State, after many years, satisfied the Mathewson demand, as before mentioned, and left Mr. Welles unembarrassed, in possession of his princely farm. In 1812 he married again, a daughter of Colonel John Spalding, of Sheshequin.

Mr. H. Welles was first a representative from Lycoming County, and after Bradford County was organized, he was sent two years to Harrisburg as representative, and four years as Senator, between

the years 1812 and 1818, from the county of Bradford. Through his influence the Academy Bill was passed in 1813. He became a favorite of Governor Snyder, who appointed him one of his aides, with the rank of general; hence his title. He wrote to his brother of his appointment, who informed Mrs. Welles that a general would be there to dine. She exerted herself to prepare a table appropriate to her unknown guest, and when the time arrived was gratified to find that the general was none other than her husband. He died suddenly, on his farm, December 1833, aged 53 years, leaving his farm to his sons.

General Welles was seldom equaled in intellectual and conversational powers, and was much admired in society. In his later days he was more inclined to religious reading, and whatever may have been his former views, he expressed his conviction of the excellence of the Christian religion, and his approbation of the benevolent societies of the day. His business capacities were remarkable, and under his personal supervision his grounds brought forth bountifully, and his barns were filled with plenty.

Mr. C. Stephens, the oldest man living among us, was three years of age when his father's family removed from Wyoming to this place, in 1788, two years before the treaty with the Indians.

His recollection of olden times is remarkable, and he has given us much information about past events.

Francis Tyler was an enterprising lad, who, finding he must depend upon his own exertions, was

industrious and frugal, and engaged in whatever object of pursuit presented itself, and after a few years surprised his friends by purchasing one of the most valuable farms in the country. With his continued industry and good management, together with the ordinary rise of property, he became a wealthy citizen, and has now arrived at an age of more than four score years.

Dr. Thomas Huston came to Athens in 1812, married a daughter of Dr. Hopkins, and took his practice as physician. In 1824 he removed with his family to the west branch of the Susquehanna, and after several years returned to his practice in Athens, where he passed the remainder of his life. He died in June, 1866.

A bachelor, whose name is not recorded, bought of the Susquehanna Company the lot of land below the Mile Hill, containing twenty acres. He had been suffering from hypochondria, and being in destitute circumstances he offered to sell to Mr. Elisha Satterlee his lot of land for a French crown and a bandana handkerchief. The bargain was made, and Mr. Satterlee went home and informed his wife, who objected to the purchase, lamenting that they should have any additional taxes to pay. This lot of land was recently purchased of Judge Herrick by the Railroad Company for two hundred and fifty dollars per acre.

Edward Herrick, Esq., was married in 1813 to Miss C. Hopkins, daughter of Dr. Hopkins. They made their bridal tour on horseback through the wilds of Pennsylvania, over rough roads, swollen streams, and through an unsettled country, to the

interior of Ohio. It required many days to accomplish the journey. He remained there about three years, when he returned in a carriage, with his wife and little son and a faithful negro man for driver. This was Peter Carlisle, whose numerous descendants are now living in the township of Smithfield.

Mr. Herrick was admitted to the bar in Ohio, practiced law in Bradford County several years, and was in 1818 appointed Presiding Judge over the 11th Judicial District, consisting of Susquehanna, Bradford, and Tioga, to which were added Potter and McKean Counties. He is still living, at the advanced age of 82 years.

Michael R. Tharp, an agent for the Pennsylvania landholders, bought a beautiful lot on the bank of the Susquehanna, where he erected a dwelling. In a few years his house was sold to Judge Herrick, who has occupied it about half a century.

Hon. Horace Williston was a native of Suffield, Conn., and the youngest brother of the late Seth Williston, D. D. He studied law with Hon. Vincent Matthews, of Elmira, and entered upon the practice of his profession at Binghamton, N. Y. He came to reside at Athens in 1819. He was eminent in his profession, and had extensive practice throughout Northern Pennsylvania. As a lawyer he was distinguished for his strict integrity and love of justice. For several years he was Presiding Judge of the Thirteenth Judicial District. Though talented and popular in his profession, his surviving friends love to contemplate his *Christian* character, in the family circle—in the weekly meet-

ing for prayer—at the monthly concert, and in his fidelity as ruling elder in the Church. Young men, just entering upon the practice of the law, have often been referred to Mr. Williston as an example in the profession that would be safe for them to follow. He died August 14th, 1855, saying: “I want to lie down in the grave and rest until the resurrection morn.”

These eminent men—Judge Herrick, Judge Williston and Judge Elwell—were all residents of Athens; and Judge Elwell, who is now presiding over the Twenty-sixth Judicial District, is a native of this town.

Hon. Thomas Maxwell was born at Tioga Point, in the Hollenback house, 1790. His family removed to Newtown early in the beginning of this century. As he grew up to manhood he was brought into notice by his talents and industry. He was at one time County Clerk for the old County of Tioga, N. Y., and was for many years Postmaster of the village of Elmira. At the age of about thirty he was elected a member of the House of Representatives from the Congressional District where he lived, and his services were satisfactory.

The circumstances of his death were very painful. Passing to his office after dinner, by way of the railroad bridge, he was run over by a freight train and survived but a short time. The Elmira paper remarked: “The community has met with a loss in the death of this gentleman, not easily supplied. He has resided from his youth to the period of his death in this City, having witnessed its growth from a small village to a large and flour-

ishing town, the center of a widely extended trade, and the terminus of railroads and canals, for whose completion he was a faithful and influential laborer." He was present at the "Old Settlers' Meeting" held at Athens in 1854, and contributed much to the interest and instruction of the assembly. He died in 1863.

Newtown was called by that name when Sullivan's army passed through the country, which name was retained until by act of Legislature, in 1808, it was changed to Elmira. The village was incorporated in 1815. It has been a place of much business importance. The Elmira Female College, which was incorporated and opened in 1855, now ranks among the first collegiate institutions of the State. Elmira is now a beautiful city, containing 20,000 inhabitants.

Owego is charmingly situated on the Susquehanna River, near the creek from which it derives its name. The Owego Creek, meaning "Swift Water," was an important boundary with the Indians when they disposed of their lands lying on either side of it.

Mr. Draper purchased of the Indians a half township east of the creek, embracing the site where Owego now stands. The Indian name has been retained with slight variation. The early settlers spelled and called it Ah-wah-gah, which Judge Avery considers more correct.

Owego and Elmira were half shire towns for Tioga County until a Court House was built at Spencer in 1812, where they held their courts for this extensive county. The Court House was de-

stroyed by fire in 1821, and in 1836 the county was divided into Tioga and Chemung, Owego and Elmira being the county seats.

The medicinal springs at Spencer are much celebrated, and quite a place of resort for invalids.

The country below the village of Owego on the Susquehanna, and below Elmira on the Tioga, down to the State line, is interspersed with many small villages, while schools and churches, which always indicate improvement, have become numerous. A half century ago school houses were generally built of logs, and barns and private houses were used for churches. Many in the surrounding country will remember the crowds on foot and horseback which might be seen passing on their way up to the large barn of Samuel Ellis, in Ellistown, or to the log dwelling of Mr. Hanna (who lived to be over one hundred years old). The influence that spread from these early religious meetings was salutary and extensive, and the spirit of them is felt by many now living.

Several young men among the Tozer and Ellis families, together with a son of Judge Coryell and some others, became preachers of the gospel, and have spent long lives of usefulness. Some years after, K. Elwell and T. Wilcox, of Milltown, were licensed as preachers of the gospel.

XVIII

MILLTOWN

LATE in the last century a street was laid out in the north part of Athens, on the ridge, extending up to the State line, and a settlement made which was called Milltown. The lots were large, and houses were built for a physician, a clothier, a tanner and shoemaker, blacksmith, carpenter, and deer skin leather dresser, which with the mills, store and public house, made it quite a business place.

The burying ground was laid out as it now is, and a large log school house erected upon it, which from its first opening was an institution of importance. Dr. Prentice, an educated and useful man, was the first teacher employed there. He removed his family from New London, Conn., to Pennsylvania in 1797. A house was built for him on the hill, near the creek, and a drug store connected with it; a part of the original building still remains.

He was one of the sufferers in New London at the time that city was burned by Arnold the traitor, in 1781, and continued there some years in the practice of his profession. He was an uncle of John Shepard, and much beloved by him. There was no place of resort that afforded so much pleasure as the house of Dr. Prentice, across the way, where visitors were entertained with books, inter-

esting stories and ancient curiosities. Among the latter were the bed curtains, painted by Mrs. Prentice herself, on pure Irish linen. On the head curtain sat the King and Queen, crowned with regal dignity, with fruits and flowers surrounding them. On the side curtains were lesser dignitaries, with vines and grapes and flowers. On the valance was a vine extending the entire length, with clusters of grapes, ripe plums and pears. The work was neat and elegant, and the design ingenious. But what was more than all, their crowning value was that they were much scorched and damaged at the time New London was burned by Arnold the traitor during the Revolution.

These were brought out only on extraordinary occasions to entertain visitors and particular friends. An elegant toilet cover, also stitched with the needle by this ingenious woman, and the antique silver cup and elegant china punch bowls, were among the curiosities exhibited, saved from the wreck of Arnold's depredations. Some of them are yet to be seen in the possession of children's children.

Mrs. Prentice was the daughter of the Rev. Mr. Owen, of Groton, a friend and contemporary of President Edwards.

Dr. Prentice practiced medicine in this country several years. He died suddenly, in August, 1805, much beloved and lamented.

His son, William, who was well educated, came into this country in 1798. He had been admitted to the bar in New London, and practiced law in Lyscoming County, at Williamsport. A little more

than a year after his father's death, on his return from court, he was taken sick with fever at his boarding house (Squire Saltmarsh's), went to his home at Milltown, and died in a few days, in the fall of 1806. He was a young man of good talents and fine personal appearance. He wore his hair braided, hanging on his shoulders, according to the custom of the times. In his death the high hopes of his family and friends were suddenly blasted.

Dr. Prentice's eldest son was a physician, and settled at Sag Harbor, on Long Island.

Another son was a tanner, and had an establishment a little above his father's, opposite the residence of Mr. O. B. Spring. He went west with his family many years ago.

One of the daughters married Dan. Elwell, of Westchester County, N. Y., a carpenter, who lived many years at Milltown. They outlived the most of their children. Some still living hold high positions. The surviving daughter, who had the care of her father many years, is living at Vanettenville, where he died, April 19th, 1868, at the age of 94 years. Mrs. Elwell died many years ago.

Dr. Prentice's second daughter married John Spalding. He was first Sheriff of Bradford County, and lived at Athens, opposite the village, until his death.

The third daughter married J. F. Satterlee, who was a merchant at Milltown, and afterward at Tioga Point, where Mrs. Satterlee died.

Mrs. Prentice was a lady of intelligence and of a cheerful temperament. When living alone, after

her husband's death and children's marriages, she would often, notwithstanding her advanced age and bereavements, entertain her company by dressing herself in her rich damask, with long bodice waist and sleeves tight to the elbow, with wide lace ruffles and a long trail to her skirt, thrown over her arm, as was the style of her early days.

Dr. Spring succeeded Dr. Prentice as physician at Milltown. He also taught school a long time in connection with his practice.

The first school house was on the north side of the road, on the burying ground lot, near the present entrance. There the youth of that day were taught the rudiments of education, and many were graduated there. The school was sometimes visited by New England missionaries, who gave the pupils excellent instruction, and presented them with good books.

The school had been taught by Dr. Prentice, Amos Franklin, brother of Colonel Franklin, Dr. Satterlee, and several New England men of education and refinement.

But this seat of learning passed away suddenly. One morning early we were terrified by seeing it in flames, and the cumbrous logs one after another fell to the ground. Some business men from Philadelphia were once at Mr. Shepard's, when his young son, Isaac, was called upon to do the writing. "Where was your son educated?" inquired one of the gentlemen, when he saw his penmanship. Mr. Shepard pointed to the log school house and said "it was there my son was educated."

Captain Thomas Wilcox came from Tyringham,

Mass., near the beginning of this century, and settled at Milltown. He was a blacksmith by trade, and commenced life with small means. He purchased a valuable tract of land of Mrs. Shepard, for which he succeeded in paying by close application to his trade, and by transporting goods across the country from Catskill, bringing supplies of dyestuffs, machinery, and various articles for the mills. Mrs. Wilcox was a humble and devoted Christian.

Francis Snechenberger was a German, who came from Philadelphia in 1799. He bought a lot of land in Milltown, containing about three acres. Mr. Snechenberger was a deer skin leather dresser. Loads of deer skins were taken to him, and there dressed and manufactured into mittens, moccasins and breeches, until a load was made out, which he peddled about the country, bringing home money and necessities for his family. The day he was 70 years old he was drowned by falling into his spring.

His wife was an Irish woman, who sometimes entertained us with her adventures. In early life she left her home in Ireland, which did not suit her ambitious mind, and worked for her passage across the ocean. When she arrived at Philadelphia she went first to the house where Major Andre was imprisoned a little previous to his execution. She understood the circumstances of his case, and her sympathies for him were greatly moved. She was afterwards directed to the house of Dr. Willson, and Katie became the nurse of the infant James P. Willson, subsequently the Rev. J.

P. Willson, D. D., pastor of the First Presbyterian Church on Independence Square, Philadelphia, and predecessor of Rev. Albert Barnes.

According to her own story, she received much kindness and many favors from the good mother, "Madame Willson," yet sore offense did she give this honored lady, when on arriving at womanhood she yielded her consent to become the wife of Francis Snechenberger, a German, who fell in her way. When Katie timidly revealed the case to her mistress, the Madame, with much feeling, exclaimed, "Hang the men." She was loath to give up her faithful nurse and kind handmaid. Katie had been a great reader, and brought with her to this country a mind stored with royal lore. Kings and Queens, Princes and Dukes, with their retinues and historical peculiarities, were as familiar to her as her books and family intimates.

She had access to some medical works at Dr. Willson's, by which she acquired much knowledge of medicine. After her marriage she came to this place, and conceived the idea of becoming a female physician and nurse. She soon acquired celebrity and had an extensive practice. Some of her garden herbs still yield abundantly by the wayside. She had one daughter, who married William, son of Philip Cranse.

Another remarkable character was Mrs. Mead, said to have been a hundred years old when she died. She was a native of Dutchess County, and married a man much inferior to herself.

During the Revolutionary war the British came suddenly upon them and were about to take away

her husband as prisoner. She affirmed that her husband was an idiot, and would be of no possible use to them, and must remain under her care. The argument prevailed, and she was ever after the sole director of their domestic affairs, which under the management of this energetic woman afforded them a comfortable living. Her family made one of the first openings on the surrounding mountains, on a sightly spot back of Waverly, which is still called "Mead's hill." *

Josiah Crocker removed from Lee, Mass., to Milltown in 1808, and engaged with Mr. Shepard in building a fulling mill and saw mill across the State line, on the Thomas tract. Carding machines were added afterwards.

Mr. Crocker had a large family of sons and two daughters, well trained after New England customs. The first object with him was to have the school house rebuilt. It is said that this good man when he went into the woods with his line and plummet knelt down by the first timber that was felled, and prayed that the house they were about to build might be one for the honor and glory of God and the good of the people. A snug school house was soon erected on the opposite side of the road from the old one, where the higher branches as well as rudiments were taught, and foundations laid for future development. Some distinguished men, both in Church and State, have received their education there. It also served as a church, and the then young and talented, now the aged and venerable, Dr. Wisner, of Ithaca, first preached there and at the academy at "The Point" alternately,

* Site of Waverly Water Works.

on the Sabbath, in 1812-15, but after serving two generations the house was demolished. The district having become reduced by the removal of families toward the Susquehanna River, another school house was built, near Wheelock's factory, which has superseded the old one of cherished memory. Mr. Crocker built a small house for himself on the ridge, near Factoryville, opposite the mill where he and his numerous boys were engaged in carding wool, dressing cloth and sawing lumber. The morning and evening sacrifices were daily offered there, and it was pleasant to see on the Sabbath this long train of neatly clad and well instructed children following their parents to the place of worship. They removed west in 1818.

The earliest record we have of the burying of the dead in this place is that of the soldiers of General Sullivan who fell in the battles with the Tories and Indians at Chemung in 1779.

It is said that thirty of them were killed, but it is not known that more than six were brought to Tioga for interment. The presumption is there were more.

Mr. C. Stephens, whose family came here as early as 1788, says that the dead, both whites and Indians, were buried along the ridge, where the burying ground was laid out by the Connecticut settlers, and afterwards given to the town by Mr. Caton, the Pennsylvania claimant and proprietor. It is not known that Mr. Caton ever gave a formal deed. The lot was fenced and many were buried there before the close of the eighteenth century.

It was at first enclosed by a splint rail fence.

A brisk northwester once caused such vibration of the splinters as to produce a doleful moaning which some thought resembled the voice of an old Indian woman, who had recently been buried there, and her superstitious enemies verily thought she was coming again to take vengeance upon them. Some persons of courage ventured to investigate the mystery, and reported to the troubled ones—much to their relief. This was one of the legends of early days. As we enter this hallowed place, solemn and thrilling remembrances steal over us. Here are gathered the friends of early days, with whom we have “taken sweet counsel and walked to the house of God in company.” Families in their narrow house here rest peacefully with only the cold marble and the dull earth to mark their possession. Men of business have here laid them down to rest, wearied of the turmoil of life, the fruitless greed of gain, and the ambition which rules, but never satisfies. Pastor and people, in a “Congregation which ne’er breaks up,” are here assembled—faithful fathers and tender mothers, blooming daughters and noble sons, until the earth is moistened by tears and hallowed by sacred affection. Little children, too, are here, the music of their voices hushed; little feet tire, little hearts grieve no more, for “He who gathers the lambs with His arm and carries them in His bosom, has safely garnered them into His upper fold.”

“There are treasures, deep hid in this mouldering earth,
Precious gems laid tenderly down.”

“Who is that coffin for?” said a young man as

he entered a cabinet shop in this place. He was in the flush of youth and health, and gave promise of many years of life and labor. "It is for you," was the careless and jocose reply. "I am not ready for it yet," rejoined the youth. He was much nearer death, the coffin and the grave, than he then thought. In a few days he was seized with a violent fever, which in a short time terminated his career, and he was buried in the same coffin over which those thoughtless remarks were made so recently.

"Walk solemn on the silent shore
Of that vast ocean we must sail so soon."

A new cemetery has been recently opened on the Plains, which will be made both ornamental and attractive, but the old burying ground should be carefully guarded and sacredly venerated, as the resting place of those who have served their generation faithfully and left to us so goodly a heritage.

The Milltown burying ground, in the north part of the town, was given to the public by John Shepard, Esq., in the last century.

He has been buried there many years, with numerous descendants and friends around him. The ground has been neatly enclosed by Mr. O. B. Spring, and ornamented with trees, giving additional beauty to the surrounding neighborhood.

From the first settlement of Athens, by the Connecticut people, their attention was given to the education of their children. As early as the survey of the township, in 1786, we find on a map of

that date public lands appropriated for that object. This lot of several acres was situated north of the Susquehanna Bridge road, the river on the east, and the road leading to Milltown on the west. It was thickly covered with pines on the north. Soon after the settlement of the town the first school house in the township was built on this land, near the location of the present district school house.

It was a small building of logs, suited to the wants and circumstances of the inhabitants at that time. The first school was taught by Benedict Satterlee. He was a Connecticut man, of good education and standing. As the country became settled, and a larger house was in demand, another school house was built on an improved plan, of hewn logs, on the street leading to Milltown. This school was taught by Daniel and Elias Satterlee, brothers of Benedict. Elias Satterlee afterward studied medicine and removed to Elmira. Mr. Samuel Satterlee was also a man of education, and taught at Athens, and was at one time a member of the Legislature.

This was the only literary institution for many years. It is said to have been a very good school. This school house was burned early in the century. A school was afterward opened in the large log building formerly occupied by Mr. Alexander, on the cross street, north from Chemung bridge, and extending through the Paine lot, to the Susquehanna river.*

* No remains of this once important street are left. On it there have been two stores, a dwelling house, school room, and place for religious meetings, and near by a distillery, altogether making it quite a prominent street.

This was taught by a Mr. Thompson. The room was sometimes used for religious meetings, until the academy was in progress.

The old academy records, commencing with the date, Tioga, February 11th, 1797, have furnished the following account of its first commencement, written by Mr. Daniel Alexander, one of the earliest residents:

“Whereas, it is the earnest wish of many of the inhabitants of this town that a public building should be erected for the accommodation of an Academy, or seminary of learning for the accommodation of youth, and also be occasionally occupied as a place of public worship, or other public purposes; and whereas the erection of such a building on Tioga Point, and making other public improvements, would not only be of great use and convenience to the inhabitants, but would also have a tendency to enhance the value of land and other property, the subscribers to this agreement do therefore mutually covenant and agree to form themselves into an association for the purpose aforesaid, to be subject to the following regulations.”

Then follows a series of resolutions, common upon the organization of such associations, fourteen in number.

The 12th resolution is, “the building contemplated shall be erected on one of the public lots in the township of Athens, on Tioga Point, and the construction thereof shall be as follows: It shall be forty-two feet in length, twenty-four in width, and two stories high. The second story shall be

formed into one entire hall, to be arched and finished in a handsome manner."

Committee reported that they had decided upon a building lot. It was built by subscription, and divided into shares of thirty dollars each. The names of the subscribers were Noah Murray, Sen., Chester Bingham, Joseph Spalding, Levi Thayer, David Alexander, Nathan Thayer, John Shepard, David Paine, Joseph Hitchcock, Elisha Mathewson, Ira Stephens, Elisha Satterlee, Samuel Campbell, John Spalding, Nathan Buel, Clement Paine, Julius Tozer, Jonathan Harris, Joseph Farlane, Daniel Satterlee, Simon Spalding, Thomas Overton, John Jenkins, George Welles, John Franklin, Warton Reid, Stephen Hopkins.

March 2d, 1797. At a meeting of the stockholders of Athens Academy, held agreeable to notification at the house of Captain Elisha Mathewson, on Thursday, March 2d, 1797, voted that Noah Murray, Esq., be chairman, that Clement Paine be secretary of this society. Voted, that Major Elisha Satterlee, Messrs. John Spalding and John Shepard, be trustees of this society. The name decided upon was that of the Athens Academical Society.

March 3d, 1798. Resolved, That this society will petition the Legislature for an act of incorporation, and also the grant of a lottery. Resolved, That the society will petition the Susquehanna Company, at their next meeting, for a grant of land, to be appropriated as a fund, for the said seminary of learning.

The frame was raised and enclosed, but the work

dragged heavily. After raising the frame and making some progress, their funds were exhausted, and the building remained unfinished for a length of time, and was used, so tradition says, by merchants and others for storing surplus property or goods, and that it actually became a depository for hay, flax, skins, and the like articles. This kind of testimony, though not reliable, would seem in the present case to be corroborated by a petition on record in the archives of said institution, from the "proprietors" to the trustees, requesting them "to prevent any person whatever from putting hay, flax, or any other thing whatever in said building."

The fact that it remained for some length of time in a neglected condition gave occasion to apply to it the language of a traveling poet:

"Their only school house quite in ruin lies,
While pompous taverns all around them rise."

It must be confessed there was too much justice in the criticism in regard to the school house, but it may be averred the writer took quite a poetic liberty with the taverns.

May, 1808, they passed a resolution, and "authorized the trustees to advertise the academy for sale, to be sold on credit of twelve months, the purchaser giving judgment bonds with approved security."

July 20th, 1808, they "agreed that the vote of May last, for selling said building, be rescinded and of no effect."

In 1809 "Clement Paine was requested to re-

pair the building, and put the same in a good state of preservation, with a balance of one hundred and forty dollars due him, which he held as a lien on said building until paid."

The upper room of the academy was occupied by the Masonic society, and was under their control.

1813. In consequence of a petition of several members of the Athens Academical Society, presented to the Assembly of the Commonwealth of Pennsylvania, by Henry Welles, Esq., a member thereof from Athens, an act was passed giving the trustees of the academy full control of everything appertaining to it as an institution of learning, and a grant of \$2,000 to the trustees of said academy, which should by them be invested in some safe and productive stock, the interest of which they should apply to the purposes of the institution. The academy to school four poor children, not exceeding two years each, gratis; provided there is application made for them. The act passed 27th February, 1813.

June 20th, 1813, Henry Welles was chosen trustee, to supply the vacancy caused by the death of George Welles, his father.

AN ORDER FROM THE TRUSTEES ON STATE TREASURER

"July 10th, 1813. We have deputed Henry Welles, Esq., or order to receive the money from the State and his receipt shall be an adequate voucher. John Franklin, Julius Tozer, Abner Murray, Stephen Hopkins, David Paine, John Saltmarsh, John Shepard, Clement Paine."

1814. Mr. Henry Welles recommended and en-

gaged a young gentleman at Harrisburg for teacher, with a salary of five hundred dollars—Mr. Sylvanus Guernsey. Notice of school was advertised in the *Wilkesbarre Gleaner* and Towanda papers.

On Monday, the 25th of April, 1814, Mr. Guernsey commenced the first school taught in the academy. Left March 6th, 1815.

In 1820 the trustees "voted that the funds appropriated by the State, amounting to \$2,000, should be applied to aid the company for the erection of a bridge over the Tioga river."

March 5th, 1842, the academy was consumed by fire, together with quite a valuable library, philosophical apparatus and cabinet of curiosities.

In 1843 the academy was rebuilt, under the superintendence of H. W. Patrick, Esq., at a cost of \$2,000.

In 1829 the bridge stock was sold to Judge Herrick.

NAMES OF PRECEPTORS AT DIFFERENT PERIODS.

Mr. Guernsey.....	1814	Mr. Baldwin.....	1839-40
Mr. Welles.....	1815	J. Marvin.....	1840-41
Nathaniel P. Talmadge..	1815	Mr. Merchant.....	1842
Mr. Bush.....	1815	L. M. Pert.....	1845
Mr. Wellington.....	1816-17	F. Hendrick.....	1847
Mr. Kee.....	1818-19	Rev. C. Thurston.....	1849
L. Butler.....	1822-23	E. I. Ford.....	1851
Rev. J. Williamson.....	1824	J. G. French.....	1852
L. S. Ellsworth.....	1825	A. Dunning.....	1852
G. A. Mix.....	1825	J. G. and Wm. French...	1855
E. Marsh.....	1828	J. S. Hopkins.....	1856
Ezra Stiles.....	1829-30-31	F. Bixby.....	1859-60-61
Dr. Wm. McDougal.....	1833	J. M. Ely.....	1862-63-64-65
D. M. Bennet.....	1835	A. M. Loutrell.....	1866-67
Bennet and Patrick.....	1836	C. Mullock.....	1868-69
A. Williams.....	1837		

XIX

POSTOFFICE AND STAGES

PREVIOUS to the opening of the new century, letters were conveyed by private individuals, and packages of letters were sent by the boats. It was sometimes attended with considerable labor to open and distribute these packages, which was always done at Hollenback's store. The mail was looked for as often as a boat arrived, and distributed with as much order as circumstances would permit.

No postoffice had been established at Athens until the summer of 1800, when Mr. William Prentice, son of Dr. Prentice, late of New London, received the appointment of postmaster. His office was in Hollenback's store. He was a young man of much promise, and his services in public life were held in high estimation. He acquitted himself honorably for a little more than five years, when he died suddenly of fever. From this time there seems to have been no appointment made for two years. Col. Samuel Satterlee officiated pro tem, when Mr. David Paine was appointed postmaster in 1808, and served until 1818, when he was re-appointed, and continued postmaster until April, 1824, when he resigned in favor of D. A. Saltmarsh. Ebenezer Backus, appointed April 3d, 1827; Lemuel Ellsworth, 1831; John Judson, 1840; O. D. Satterlee, 1841; C. S. Park, 1844; C. H. Herrick, 1845; N. C.

Harris, 1848; W. Olmsted, 1853; C. H. Herrick, 1856; Wm. Fritcher, 1861; S. B. Hoyt, incumbent, 1864.

Ebenezer Backus, Esq., was engaged for the government as traveling agent in the postoffice department, and resided at Athens with his family many years. He married Miss Lindsley, a sister of Mrs. Dr. Hopkins. Soon after he came to Athens he bought what is now called the Backus house,* of Jeremiah Decker, built in 1816. The north wing, as it now is, was a part of the first frame house in this place, built by Dr. Hopkins, near the close of the last century. It was in this wing of the house that the Congregational church was formed in 1812. Mr. Backus had a large family of sons, and three daughters, two of whom married merchants of this place, Mr. Tompkins, who afterwards removed to Binghamton, and Mr. Ellsworth, who removed to Chicago. Mr. Backus was very genial in his temperament, and this characteristic was hereditary in the family.

An early settler states that his first recollection of a mail carrier is of one Bart. Seely. For several years he made his appearance once a week on horseback, with a small mail bag. Then came Coonrod Teter, who commenced carrying the mail in 1811 with a one horse wagon. He soon became the owner of two horses and a covered vehicle, and transported the mail several years from Wilkesbarre to Painted Post and back, once a week. After that he became the owner of a covered Jersey car-

* The Backus house was bought in 1901 by Hon. E. H. Perkins, who removed the house and included the land in his fine lawn.

riage, drawn by four horses, which ran between Wilkesbarre and Athens.

In 1814 Samuel Ovenshire commenced a line from Athens to Chenango Point, with a one horse wagon, which he ran for about three years.

In 1816 Conrad Teter went with his improved carriage and four horses to Owego, and started a line once a week from Owego to Newburg. It required two weeks to perform the trip. At the same time his brother-in-law, Horton, carried the mail for him, from Wilkesbarre to Athens. From thence to Painted Post it was carried by the Saltmarsh brothers.

In 1817 Justin Forbes commenced carrying the mail from Wilkesbarre to Athens, and continued four years. About this time Stephen B. Leonard ran a stage with the mail from Owego to Painted Post, by the way of Athens.

In 1820 the route from Wilkesbarre was extended to Ithaca. Mr. Forbes retained his interest in the route to Wilkesbarre, and the Saltmarsh brothers ran a light two horse wagon from Athens to Ithaca.

In 1824 Forbes and Saltmarsh resumed the contract to Ithaca, until they went South to engage more extensively in carrying the mails.

In 1825 John Magee, of Bath, started a line with coaches twice a week from Owego to Bath. He was succeeded by his brother, and he by Cooley and Maxwell.

In 1849 the mails were first carried west by the Erie railroad, and stages no longer run north and south since the opening of the Southern railroad in 1867.

XX

SHAD FISHERY

WITHIN the purchase of the Howel tract by Mr. Shepard and Mr. Cranse, in 1806, there was a beautiful island in the Susquehanna River, well calculated for a fishery, and one was established by them forthwith.

Mr. Cranse had the superintendence of it, and in the spring of the year his family were much occupied with making preparations for fishing. Shad came up the river immediately after it was clear of ice. They were of the finest quality, and in great abundance. They were caught on the point of the island, nearly opposite Mr. Cranse's door, and afforded entertainment to the many spectators that gathered there to see the process of fishing, as well as profit to the fishermen. First, a net of two or three hundred yards long and thirty-three meshes wide, made of strong linen twine, with weights on one side and buoys on the other, was taken into a large canoe. The canoe was then pushed up the river half a mile, leaving another canoe on the shore holding one end of the seine, while the first pushed across the Susquehanna, the men letting off the seine as they crossed to the opposite shore; when both moved silently down the river, pressing the unwary fish backward until they came to the island on either side, where was a general onset, the men jumping into the water, drawing up the seine, the fish floundering as they were

thrown upon the point of the island by hundreds, and sometimes more than a thousand at a haul, while many by bounding over the net or breaking through it would make a joyful escape.

Then came the process of dressing and dividing them among such as were entitled to their share, and often have the poor felt rich and the rich glad, as they carried home their several portions, with the prospect of having fresh shad for supper, and a supply for days to come. At one time the shad were so abundant that the fishermen agreed not to sell for less than three dollars a hundred, but a purchaser coming on the ground, a man who had a quantity for sale told him he could not sell them for less than three dollars, but he would give him a gross hundred—one hundred and twenty-five.

These shad came up the river in shoals, and the fishermen understood when they were approaching. Many barrels were packed in salt and sent to market.

This luxury had been the blessing of the red man from time immemorial, and of the white man for many years, until the dams in lower Pennsylvania were built, for the accommodation of the canals. The Susquehanna River shad were said to be equal to those of the Hudson and Connecticut. There were other fisheries of some importance near this place—one on the Chemung River, which sometimes yielded a bountiful supply. Boys of former years, as well as of later days, will always remember their fishing parties, and the enthusiasm with which they have engaged in them both day and night.

XXI

TROY AND ADJACENT TOWNS

SUGAR CREEK, a stream emptying into the Susquehanna at Towanda, formerly gave name to the region of country lying along its banks.

The Indian name, according to Mr. Maxwell (who was interested in Indian history), was "Oscoluwa." Conrad Weiser, a noted Indian interpreter, when on an embassy from the government to the Six Nations at Onondaga, in 1739, found the Indians living at the headwaters of this stream destitute of food, and subsisting chiefly on the products of the maple tree, which they freely shared with him.

The banks of Lycoming and Sugar Creeks, approaching each other, were a thoroughfare for the Indians from the West to the north branches of the Susquehanna River, and after the natives were removed, the white people, following their track, found a promising and inviting country on these streams, and located farms, and established mills at a very early period.

Great quantities of maple sugar were made in this region, and also in Springfield and Smithfield, which, with the immense yield of native blackberries and other wild fruit, afforded luxuries which the early inhabitants of the more cultivated parts of the country did not enjoy.

But large and thriving villages are now springing up on the banks of these streams, and churches, schools and valuable machinery are indications of substantial improvement.

Troy, pleasantly situated on Sugar Creek, about twenty miles from its mouth, is a very flourishing village, containing many handsome buildings, and is a place of considerable thrift and importance. Among the first settlers were Smead, Rundel and Case.

Joseph Powel opened the first store in Troy, and an Englishman by the name of Philips kept the first tavern. The names of Ballard, Pomeroy and Long, are of later date.

A Baptist Church was erected here more than fifty years ago. This church has been well sustained, and is now the largest religious society in the place. Their Pastor, now 78 years of age, Elder Sheardown, is said to be a man of talent, and his labors have been much blessed during the long period of his ministry.

An institution of learning lately erected in Troy is an ornament to the place, and will do much toward promoting intelligence and refinement.

Numerous villages are springing up on the line of the Northern Central Railroad, between Elmira and Williamsport, which opens up the beauties of the country, and illustrates the truth of the stanza:

“Where nothing dwelt but beasts of prey,
Or men as fierce and wild as they,
He bids the opprest and poor repair,
And builds them towns and cities there.”

Smithfield was an unbroken wilderness until about 1795, when the first permanent settlement is said to have been made by Reuben Mitchel.

In 1801 Samuel Kellogg, Nathan Fellows and Solomon Morse, of Poultney, Vermont, came to this uncultivated region and bought lands of the State for one dollar an acre, and settled with their families.

They were organized into a Congregational church before leaving Vermont. They had a little money, with which they purchased some supplies, which they brought with them, and when their resources failed, they were obliged to leave their families and go to a neighboring town, where provisions could be obtained.

Squire Kellogg, when 80 years old, related some incidents of his new country life. At one time he went away to work for bread, leaving as he thought a sufficient supply until he should return. He toiled hard about three weeks, earned twenty or thirty bushels of grain, and took it to Shepard's mills to be ground, then hired a team to carry it a part of the way home, where it was left on the river road in safe keeping until he could return for it. It was becoming dark, and he started for home on foot, through the dense forest, five or six miles. He arrived home about twelve o'clock at night, and found that his family had eaten their last morsel. Expecting her husband with a supply that night, the mother had borrowed a half a pint of Indian meal to make porridge. The children went supperless to bed; the mother awaiting anxiously the sound of her husband's footsteps, and remember-

ing her promise to the children, that when their father returned they should be fed. What was her dismay when he arrived to find he had brought no supplies, and the weary father retraced his footsteps over this dreary way at midnight to provide food for his perishing family. Through the woods and snow, amid the howling of wild beasts, he went and came alone. He arrived home about daylight. The mother was watching and waiting, ready to prepare nourishment for the family, of which they partook with cheerful gratitude and a hearty relish.

The little church planted in Smithfield was like an "apple tree among the trees of the woods," which continued to grow and bear fruit. Rev. Seth Williston was one of the first missionaries among them.

About 1805 Nehemiah Tracy and family moved into the place, and gave much strength to the little church and community. There was soon a change in the appearance of the country. Stately trees bowed before these active woodmen, and in the openings here and there might be seen cheerful faces, domestic comforts, and abundance of wild fruit, together with any quantity of maple sugar, made by their own hands; and more than all, the family altar was erected in every humble dwelling. In 1812 they began to build a house of worship, which cost about three hundred dollars, and was accomplished by much effort. The lumber was drawn from the mills on the river, over a very rough road, and it was said that Nehemiah Tracy sold his last cow to buy nails and glass for the

building. The house stood near the site of the present church. Rev. John Bascom was their first pastor; he married the sister of Mrs. Clement Paine. Mr. Bascom died in Lansing, N. Y., where he was preaching, many years ago. His son, John Bascom, is a professor in Williams College. Mrs. Bascom is now living at Ludlowville, N. Y., and is more than 80 years of age. Rev. William Franklin preached in Smithfield five or six years, and died there. Rev. C. C. Corss has been their pastor many years.

The articles for the Congregational church of Smithfield were drawn up by the Rev. Lemuel Haines, a distinguished colored preacher, at the time of its formation in Poultney, before the members emigrated to this country. This certificate reads thus:

“Samuel Kellogg, Esq., Solomon Morse, and Nathan Fellows, having manifested a desire to be dismissed from the particular watch and care of this church, and to unite in a distinct church, being about to remove to Smithfield, Pennsylvania, County of Luzerne (Bradford). The church accordingly voting their dismissal; they took upon them the solemn covenant of the Church, chose Mr. Kellogg their moderator and clerk, and were commended to God by prayer.

“The subscribers being present and assisting them in the solemn transaction.

“ELIJAH NORTON,

“LEMUEL HAINES,

“Ministers of the Gospel.

“POULTNEY, Vt., February 11, 1801.”

Mr. Haines was pastor of the principal Congregational church in Poultney, and afterward in Rutland, Vt., over which he presided many years, much respected and beloved for his good sense and Godliness.

Rev. Dr. Sprague, of Albany, in his "Lives of eminent New England Divines," speaks thus of Mr. Haines:

"Rev. Lemuel Haines was a minister of color, and the most eminent negro preacher ever known in this country. He was the pastor of intelligent churches. In spite of all he had to contend with, he became a man of mark, respected for his piety, talents and usefulness, and was admired for his keen and ready wit."

A physician of loose principles in a contiguous town was about to remove to a distant part of the country. As he passed through Rutland, where Mr. Haines lived, they met. Mr. Haines said to him, "Doctor, I am owing you a small debt and want to pay you." The doctor said to him, "Mr. Haines, you have been a faithful preacher, and received but little support, I give you the debt," but continued, "you must pray for me and make a good man of me." Mr. Haines quickly replied, "Why, Doctor, I think it would be easier to pay the debt."

Springfield, south of Smithfield, was named by settlers from Springfield, Mass. It was formerly called Murraysfield, for Noah Murray, whose descendants live in this region. He purchased a large tract of land adjoining Smithfield, and gave name to the town, and died there about 1812.

Ridgeway lies on the northern boundary of the

State, directly west of Athens, and is about the same size. Much of the land was originally covered with pine timber, which has been converted into lumber, and sold at very small prices. There is now in the township a very respectable Irish settlement. Thirty or forty years ago some of the Irish laborers on the Erie canal were induced to buy lands in that place. Many of them went there and commenced clearing the woods. They were very prudent and industrious, and by dint of hard labor and severe economy, some of them have become quite extensive land owners.

Litchfield township was surveyed about 1795. John Pierce, father of Jack Pierce, who was deaf and dumb, and well known hereabouts, gave the name to Litchfield, after the town of the same name in Connecticut. Thomas Park was the first settler, in 1795. Samuel Park was the first child born in the town.

J. D. Leray de Chaumont, a Frenchman, was a Pennsylvania landholder, and owned a great part of Litchfield, and a considerable part of Athens, east of the Susquehanna. Colonel Kingsbury, who was his agent, was extensively known among the early settlers, and sold to the people in Athens their back lands at State prices—about three dollars per acre.

Eleazer and Solomon Merrill came to Litchfield from a county of the same name in Connecticut, in 1803. They came for the purpose of locating bounty land due their father, Eleazer Merrill, who was a soldier in the War of the Revolution. They settled on an elevated spot in Litchfield, near the

Susquehanna River, made an opening in the forest, built a log cabin near a spring of choice water, and after a season of hard labor preparatory to bringing their families, they returned to Connecticut. It was a long and wearisome journey in those days, but they braved it through, and returned to their place of destination in Pennsylvania. They all ascended the mountain, the aged father and mother, sons and wives, and numerous children, and entered the humble dwelling that had been provided for them. Soon they branched out into other homes.

Being provident, they brought with them sundry comforts, a variety of seeds for planting, even flower seeds, which literally made the wilderness to blossom as the rose; and a little money for necessities, to serve them until their corn began to grow. They found the wild deer in abundance, and a variety of game and berries, affording them food and luxuries. The location has proved to be favorable to the families. Some of them are now said to be wealthy.

Fifty years have made a great change in Litchfield. It is now settled by many prosperous farmers and valuable inhabitants, with good schools and churches. Lands which were then sold for three dollars are now worth twenty-five dollars per acre, perhaps more.

XXII

FACTORYVILLE AND WAVERLY

FACTORYVILLE, in the town of Barton,* received its name from the mills that were erected there in the early part of the century. First a fulling mill, carding machines, and saw mill, by Messrs. Shepard and Crocker in 1809; then a factory by Messrs. Isaac and Job Shepard, afterwards bought and enlarged by Mr. A. Brooks. This was consumed by fire in 1853. A tannery is now in operation on the same ground. Another tannery just across the State line was established by Jerry Adams about fifty years ago, and is now owned by John A. Perkins.

A survey of Factoryville was made in 1819, by Major Flower, from the State line to George Walker's. The Ithaca turnpike was made in 1821, and the Owego and Chemung road opened about the same time.

A postoffice was established in 1812, first at the

* The town of Barton was taken from Tioga, March, 1824, extending on the State line from the Susquehanna to the Tioga River. The names of the pioneers near the Susquehanna River were Ellis, Mills, Saunders and Hanna. The latter lived to be over one hundred years of age. The early settlers on Shepard's Creek were Hedges, Barnes, Newel, Lyon, Bingham and English. Blackberries and maple sugar were abundant, and furnished partial sustenance to the inhabitants. These early settlers were principally from New England, and were among the most industrious and reliable people. The Ithaca turnpike, made in 1821, was a great advantage to them.

factory, and afterward removed to Mr. I. Shepard's store, on the Owego and Chemung road.

The district was divided into large lots of land by John Shepard, Esq., and sold, reserving a number of acres for the mill lot, to Thomas Willcox, Moses and Elisha Larnard. These lots were again divided into village lots, which were sold, and neat and comfortable dwellings erected, and it is now a pleasant and thriving village.

Mr. John Barker was a gentleman of intelligence and refinement, cheerful and agreeable. His society was much sought, and he was beloved and respected by all. He came from Durham, N. Y., in 1830, to settle the estate of his nephew, young Hotchkiss, a merchant who had established himself at Factoryville a short time before, and died suddenly of a fever.

Mr. Barker continued the business and became a citizen. He married a sister of Mrs. Isaac Shepard, and they were pleasantly situated in Factoryville, when death removed the daughter, husband and son, in a few successive years. Mr. Barker died in New York City, 1855.

John Hotchkiss, a younger brother of the early merchant, was a clerk for Mr. Barker many years. Industrious and enterprising, he went to California, was successful in business, came home and was married, returned again, and died of yellow fever on his passage back to California, in 1853.

Mrs. Larnard, who resided many years at Factoryville, is a lady in whom refinement of manners, good sense and devoted piety are happily combined, and is still living at an advanced age.

The first Presbyterian Church of Factoryville was formed in the spring of 1847, eighteen of its members receiving letters from the Church of Athens. The Methodist and Baptist Churches were formed there a little previously. The Episcopal Church was formed and house built about 1853. These churches are now all located in Waverly.

Waverly is also in the town of Barton. In 1796 Mr. John Shepard purchased of General Thomas, of Westchester County, N. Y., one thousand acres of land at five dollars per acre, extending along the State line from Shepard's Creek at Factoryville, near the 59th mile stone, to 60th mile stone; thence across the north end of Spanish Hill to the Chemung River, and from the Narrows across the mountain beyond Shepard's Creek; thence down to the State line again, embracing Waverly, Factoryville, and many fine localities back of these villages, as has been already stated.

This tract was an entire wilderness at this time, except the flats and a few openings near them where the red man had tilled his corn a few years previously, and it had made a charming home for the wild deer and many other inoffensive animals, which herded and grazed, and roamed through the forest, and drank from the waters of the rivers and the pure springs from the mountain. The venomous rattlesnake was sometimes seen in numbers, but these reptiles, like the savages, have disappeared before the improvements of the white man.

In 1819 Deacon Ephraim Strong bought one hundred and fifty-three and one-half acres of land on this tract, just across the State line, one hundred

rods in width, about an equal distance between Shepard's Creek and Chemung River, and extending back to the mountain.

Here Mr. Strong, with his numerous sons, made an opening in the pines, of several acres; planted corn and potatoes, sowed buckwheat, built a snug frame house, dug a well, and set out an orchard. Some of the trees are still standing on the lot now occupied by Mr. Fuller.

Here this godly, intelligent, and well educated household, the father a graduate of Yale College, and the mother a superior woman, lived several years. It was a privilege to call on this family and learn how to live and enjoy the comforts of a retired life, and look into their well read library, and hear this priest of his own family in the solitude of the forest offer the morning and evening sacrifice. Scott's Commentary was Mrs. Strong's principal reading, and in her obituary, many years after, it was said that she had read this work through seven times. The family removed to Hudson, Ohio, where many of them have died.

About 1825 Mr. Shepard paid Mr. Strong for his improvements and sold the land to General Welles. Shortly after November 1st, 1835, Mr. John Spalding, of Athens, bought the farm.

One of the "old fields" adjoining this farm on the west extended from the locality where Mr. Waldo's drug store now is to the spot near where the depot stands, north of the State line, and is the ground on which the west part of Waverly is built. The other field was on the Pennsylvania side, where South Waverly stands. The old road from Mill-

town to Chemung formerly passed between the old fields. There is a tradition that the old fields were cultivated by the Aborigines, and they were sometimes called the "Indian Fields." These fields were very familiar to the early settlers, and their animals were often pastured there from some distance.

The public road * was opened from Barton to Chemung through these lands and the lands of Isaac and Job Shepard, and a gradual improvement made. In 1846 Mr. E. Brigham built a hotel where the Methodist Church now is, which he called the Waverly House. The street running south from there was opened soon after, which was called Waverly street.

A few buildings had been erected in anticipation of a future village, and a Presbyterian Church was built in 1848. The lot was given to the congregation by Mr. Owen Spalding.

The Erie Railway now being constructed and fast approaching, the village began to grow rapidly, and many dwellings and stores were in progress, and in the fall of 1849 the railway reached this point. A depot was built, and soon the sound of the engine whistle and the rattling of cars announced their arrival at the newly made village, animating and cheering the expectant inhabitants.

The village was incorporated in 1854, and re-

* The road originally did not run straight across, as Chemung street indicates, but from Barton to Factoryville, the tannery neighborhood—thence toward Chemung, forming an angle. Mr. Isaac Shepard, when a young man, rode horseback to Washington to have a postoffice located there—and received the appointment as postmaster February 12, 1823.

ceived the name of Waverly. A few votes more would have given it the name of Loder. Since that time Waverly has had a very rapid growth. The business of the place has constantly increased, and now its busy streets, its churches, banks, printing offices and other mechanical establishments, its stores, and an institute of learning of high standing, all give unmistakable evidence of thrift and prosperity.

The early purchaser of this valuable tract of land once said, "It would not be surprising if at some future time you should see the spires of ten or a dozen churches between these rivers," and five or six are seen already in Waverly alone; and in a little more than twenty years a village of more than 3,000 inhabitants has sprung up on this ground.

Spanish Hill lies a little west of Waverly. It is disrobed of much of its foliage, and divested of its crowning beauty—the ancient and mysterious fortifications on its summit. It lies principally in Athens, and has been described there.

The Postoffice was established in Waverly in 1849; the first great fire in March, 1855; Waverly Bank chartered 1855; Waverly Institute built 1857; First National Bank chartered 1863.

XXIII

REMARKABLE EVENTS

AFTER the destruction, by a storm, of the large yellow pine trees of the last century, and the new trees had sprung up and were clothed with verdure, the locusts appeared in 1800 and devoured every green thing before them. At first a worm that worked itself out of the earth in vast numbers appeared. The ground was alive with them. A shell next formed, which after a little time opened on the back and the locust came out with wings and legs, resembling the grasshopper, but much larger. They soon flew to the trees and bushes in multitudes, and devoured the foliage. They passed off the same season, but came again in 1814, which many now living very well remember. The singing of the locusts in the pine plains above the village of Athens made it difficult to hear conversation by the way. They nearly all left the same season. American locusts are said to resemble those of the eastern hemisphere, but are not so large.

The total eclipse of 1806 is remembered by many now living as a grand and sublime scene, a recurrence of which is not expected in this longitude during the present generation. The late eclipse of August 7th, 1869, approached nearer to it than any other we have witnessed, and a few degrees west of us the sun's disk was entirely obscured.

A grand celestial phenomenon, a meteoric

shower, was exhibited in the heavens on Thursday morning, the 13th of November, 1833, between the hours of two and five o'clock, and was witnessed by many people in this part of the country, and in this village, as well as through the country generally. Those who were fortunate enough to be up at that hour in the morning spoke of it as brilliant beyond description. It is a phenomenon that is fully substantiated by astronomers as occurring periodically, though not always visible to the same extent, in the same place. Some suppose there is a region in the space through which the earth passes in its orbit, where such meteoric scenes continually prevail, and more or less may be seen every year in November, about the 12th or 13th. The newspapers throughout the land contained notices of it under the caption, "Remarkable Phenomenon," "Extraordinary Phenomenon," "Falling Stars." One writer remarked, "The shooting stars were harmless, and as a general thing vanished before they reached the earth."

Another remarkable scene was witnessed in 1838, an annular eclipse of the sun, as predicted by astronomers, when a most beautiful luminous ring was seen in the heavens while the moon appeared on the center of the sun's disk.

These unusual events strike us with wonder, while the ordinary exhibitions of the heavenly bodies make but little impression.

"The glorious Architect,
This, His universal temple, hung
With lustres, with innumerable lights—
Let not man withhold his homage."

XXIV

IMPROVEMENTS

WHEN our fathers first came to Tioga Point there were no roads for the white man. An Indian trail, following the river banks, was the only opening through the thick pines. These paths, with the river itself, had afforded the only facilities for traveling. They were used only by footmen, the river was navigated by means of the "light canoe." With a little improvement these Indian roads were used by the white people for many years. When the first survey of this town was made a road was laid out nearly in its present course from Athens to Milltown. The most direct route for the traveler, or the mail from Owego to Newtown, was by the way of Tioga Point, until about 1821, when a road was opened from the Susquehanna, via Factoryville, to the Chemung river, thereby leaving Tioga Point out of the accustomed route of travel, considerably to its disadvantage. A private road had been opened from Milltown through the thick pines to Chemung, which was also much used by travelers, and afterwards became a public road. The circuit from Tioga Point to Milltown, thence across to the Chemung, and down the river to the village again, affords a very pleasant ride. A few gay young men of former times once tried it on a Sun-

day in a lumber sleigh filled with straw. They scattered the straw as they rode along in their merriment, and thus the route obtained the name of "the straw line," by which it has been called ever since. It is said that complaint was entered against them, and they suffered the penalty for the violation of law.

Modes of traveling and conveyance were very different in former times from the present. Canals, railroads, steamboats, and even stage coaches, were unknown at the beginning of this century. It was common to see the footman traveling with his knapsack on his back. Riding on horseback was the common mode of conveyance from place to place, and even of making long journeys. Sometimes a gentleman and lady, or a father and mother with two children, might be seen pursuing their way in this style.* Another very safe method of traveling was by means of oxen attached to a cart or sled, and often whole families were conveyed in this way to a social gathering, or to the place of worship. Long trains of emigrants thus pursued their way to Allegheny or Ohio. As the country improved a chaise or gig was occasionally seen, and in due time, wagons, stages, and coaches were introduced.

Parties to a hymeneal engagement might sometimes be seen wending their way on horseback to the house of the minister or magistrate. My father

* It is related that "a bridal party from Catharinstown, on Seneca lake, visited Tioga Point, in 1793, on horseback, to find the nearest justice authorized to perform the ceremony." The magistrate was probably Noah Murray, Esq., father of the late Noah Murray, well known in Athens.

being a magistrate, wedding ceremonies were often performed at his house. The parties generally came without attendants, and frequently both riding one horse. One cold and blustering December day, when the doors were closed and the family gathered around a large fire, a sprightly young man with his espoused helpmeet alighted at the door and inquired for Squire Shepard. The object was soon disclosed to the Squire, and readily understood by the family, when every other engagement yielded to the occasion in hand. The nuptials were soon solemnized, and the groom and bride were ready for their departure. A white dress and thin shawl were the only protection of the lady from the inclemency of the weather, and as she stood upon the horseblock awaiting the movements of her spouse, with the wind whistling through her garments, she exclaimed, "Why, Philander, I shall freeze." "Oh, no," said he in blandest tones, "that would not be consistent," and soon they rode rapidly away with colors flying. Squire Shepard never required a fee for performing a marriage ceremony. Moreover it was his practice to present the bride with a Bible, desiring her to make it the guide of her life.

Athens, or Tioga Point, was formerly noted for the number of its distilleries, there having been at one time not less than six or seven in operation at once. The first one of the last century was built of logs on the back part of the lot where we now live. The well for the distillery, and now in use, was dug by Daniel Moore, a Hessian, who remained in the country after the close of the Revolutionary

war. The well was in a dilapidated condition, and remains of the pump that had been used were still in it when we came into possession of the lot. The distillery was carried on for many years by Daniel Alexander, and was then a lucrative business and considered reputable. The degraded whites and Indians who still remained in the country were there supplied with whiskey. Another in the north part of the village succeeded this, on an improved plan, having a windmill connected with it for grinding the grain. There was another at Milltown, and another still at Chemung Narrows. As these began to run down, three or four more were started on the west side of the Chemung river, and two on the east side of the Susquchanna river, all in this town, and were in full operation many years, when the temperance movement seemed to affect them unfavorably, and they tottered and fell. The whiskey now used at Athens is altogether supplied from other places, none being manufactured in the place or vicinity.

The effect of the failure of these distilleries has been a decided improvement in the cause of temperance, and we may expect that when foreign supplies cease temperance will triumph.

A most striking instance of the effects of intemperance was the case of Moses Roberts, a graduate of Yale College. He came to this country about the close of the last century, and bought a farm in Athens, became an inebriate, and sank step by step to a stupid sot. He married an imbecile woman, became demented himself, his farm was sold, his children bound out, and for many years

he made splint brooms for a living. He died near a distillery, and was buried as a town pauper in 1824.

The Pennsylvania canal was surveyed through this part of the State by Mr. Randall, Chief Engineer, about the year 1830, and went into operation in 1854. Much of the lumber and other property that was formerly run on the river, now finds a surer and safer conveyance by the canal. Large quantities of coal from our mining regions are transported by the canal to market in the northern part of the State, and in the State of New York.

The Pennsylvania and New York railroad was surveyed in the summer of 1866. The first train entered the village from Towanda, November 26th, 1867. Regular trips on the road, from New York, were commenced September 20th, 1869, thus facilitating travel along the river, and affording to the passenger a marked contrast to the previous mode, over a very hilly and winding road. We can now sit by our fireside and hear the whistle and rattle of the Erie trains, and can see trains on the North Pennsylvania railroad, many times in a day, as they pass along with whistle and echo. These with the foundry and tannery, make a combination of sounds evincing substantial and cheering improvement.

A bridge over the Chemung river was built in 1820, and rebuilt in 1836. Another, and much longer and more expensive one over the Susquehanna, was built in the year 1841. A bridge over the Chemung, at "Tozer's," was built about the same time.

These bridges take the place of the ferries of former times, which were often difficult and sometimes dangerous to pass.

In 1844 it was announced in the public prints that Professor Morse had discovered a plan, by the aid of electricity, to send messages from place to place, with a speed exceeding anything before known. He applied to Congress for aid to make trial of his invention, on a line between Baltimore and Washington city, which was granted him. It was soon put in operation. Now the novelty is passed, and we with other towns can readily avail ourselves of telegraphic facilities.

XXV

THE DEER HUNT OF 1818

“Up men! arouse for the chase!
The wild buck is quitting his lair,
The hills are gilded with light,
And there's health in the balmy air.”

WHEN the New York and Pennsylvania boys engaged in a grand deer hunt in this beautiful valley, in the fall of 1818, it was a gala day, such as they seldom enjoyed. The necessary plans and arrangements had all been matured. Fires had been lighted on the North Mountains the previous night, and the hounds sent out early to drive the deer down to the plains. Marshals for the day had been chosen to lead their respective bands. The appointed day anxiously looked for arrived, when about two hundred men, armed with guns and rifles, sallied forth from their homes in the early morning to engage in the exciting sport. A circle of men, several miles in extent, was to be formed on the broad plains between the Susquehanna and Chemung rivers, extending beyond the hills on the north, and to the southern limit of the pine woods towards the south. They were to move in uniform time and regular order, toward one common center, driving before them the deer that traversed the plains and hills, and were thus surrounded by the hunters, or hemmed in by the rivers. Many have doubtless been the joyous and frolicsome days of the sons of

the forest, when with their simple bow and arrow they sallied forth in numbers, and traversed the same ground for the same object. The Indian and his game have long since passed away from these scenes, before the resistless march of civilization, and they must now be sought toward the "setting sun."

But to the hunt. The marshals of the day, at the head of their respective commands, and clothed with due authority for the occasion, mounted their steeds and rode forth at early dawn, each having under command about one hundred men. Mr. Elias Mathewson, leading the Pennsylvanians, posted his men along the borders of the pine forest below the Mile Hill, extending his line from river to river, about two miles above the junction of the two streams.

The line of the New York men was stretched from the Chemung river, near Buckville, across the hills to Shepard's creek, on the north, all being at their posts, and in due order and readiness. At the appointed time the march commenced. Highly excited, the men on both sides pressed forward, eager for the game, watching every hillock and glen, and scouring every thicket that might serve as a hiding place for the deer. Often a lusty buck was started from his retreat. Here and there through the forest the timid doe and fawn might be seen darting away from their pursuers, who, still urging them forward from every quarter, were driving and pressing them toward the place of rendezvous, a point not far from the center of the present village of Waverly. Occasionally an animal

more fortunate than the rest would break through the ring, and make his escape, but this only added to the excitement and eagerness of the hunters. The men were not to shoot any of the game until orders were given. But now the lines close in as they approach the rendezvous from every side. Quite a number of deer are discovered to be within the ring—excitement is at its height, and orders are given to fire. The woods ring with the report of the musket and the crack of the rifle. Many a noble buck is brought down. Some of them stand at bay for a while, but all in vain; while the cringing doe and helpless fawn become an easy prey to the pitiless foe, who give no quarter at such a time. As they approached the center of the ring (said to be near where the Waverly foundry now stands), the excitement increased to rashness and recklessness. In their great anxiety to secure the whole of the game, the hunters shot in every direction.

“In the heat of excitement men do not stop to consider,” and suddenly it was announced that a man was wounded. This arrested the attention of all for a time, such an interlude not having been in the programme. The marshal ordered a cessation of firing, and the eager inquiry “who is it?” went round the circle. The unfortunate hunter thought himself desperately, if not fatally, wounded, and the woods resounded with his piteous cries. Great was the consternation, and deep the sympathy among his friends and neighbors. The surgeon examined the wound with great caution, and not a little of anxiety. As he removed the garments,

anxious friends were relieved upon ascertaining that it was not a serious wound; indeed it proved to be rather a slight one, from which the man soon recovered. "Big Decker" also narrowly escaped being shot, a ball having struck a tree where he was standing, about six inches over his head. His ire being a little aroused, he asked to borrow a gun, having none of his own, to return the fire. But better counsels prevailed, and all was calm again. The business of the day had not yet come to an end. There were about thirty slaughtered animals to be cared for still, skinned, dressed and divided among the men, that each might have his share of the spoils and results of the day. This was the drudgery of the hour, but skilled hands applied themselves to the work with a will, and it was soon accomplished. Distribution was then made of a part, the remainder sold at vendue, and the men dispersed to their several homes, glad to rest, and with the coming of the night all was quiet and still.

Such were among the sports and recreations of the dwellers in this valley half a century ago. Those who remain among us still, delight to recount the feats of skill and daring performed by them in their youth and early manhood in the various methods of hunting the deer, both by day and by night. Some of their encounters with the deer were not without considerable peril, though for the most part, hunting was regarded only as a pastime.

At an early day, and for some time subsequent to the first settlement of the country, the deer were

quite numerous. Often might they be seen bounding along their path, or turning to gaze at the passing traveler. We have seen a little solitary fawn pursued by the dogs almost to our very door, and have often watched them grazing on the fields of green wheat not far from our home, and could scarcely begrudge them their delicious repast. Hunting the deer was quite a business with a certain class, and their skins were among the articles of trade with the merchant. Venison was a very important article of sustenance, and when corned or jerked could be kept any length of time. The game from the forests and the fish from the rivers afforded the aborigines almost indispensable means of subsistence.

XXVI

SOLDIERS

AT the time of the Declaration of Independence, in 1776, the soil of Athens had scarcely been trod by the white man. Traders had occasionally passed through the valley, and it is said that a partial survey of the township was made as early as 1777, by John Jenkins, the noted and fearless surveyor of the Susquehanna Company. But soon after that time the tories assembled here and at Chemung in great numbers, and planned their fiendish designs against Wyoming.

Several companies had been raised for the Continental service from the lower part of the valley much to the disadvantage of the inhabitants, leaving them unprotected from British and savage ferocity combined, which overwhelmed them in 1778.

Many of the old soldiers, after the close of the war, removed from Wyoming up the river, and quite a number located in and about this place, then called Tioga Point. We remember some of the aged veterans, and should like to record the names of them all if they could be obtained. Several soldiers and some prominent officers settled at Sheshequin. Many of them lie in our burying places. Colonel Franklin and Major Flower were buried on their farms across the river.

It was a custom with the merchants of the place to collect from the government the pensions of these aged soldiers, making advances to them in goods, provisions, etc., and when they assembled annually for a settlement, and to greet each other, to give them an entertainment at the hotel. On such occasions they sometimes assembled at the place of public worship to hear an appropriate discourse. There was an agreement between two of these veterans, Archy Temple and Solomon Talliday, that when the first died the survivor should fire a volley over his grave, which was fulfilled to the letter.

Military customs were kept up by our people from the earliest settlement. Regular seasons for drilling were observed, and at the time appointed for general training the various companies collected on parade, with martial music to enliven the scene. "A light horse company," so-called, with uniform of blue and red, with flowing sashes and nodding plumes, made a specially fine appearance on their noble steeds. When called upon, in 1812, to resist British aggression again, they were somewhat prepared for the conflict. Several volunteer companies went from this region to the Canada lines, the seat of war.

Captain Julius Tozer, with three of his sons, Julius, Samuel, and Guy, were among the number; together with Elishama Tozer, Daniel Satterlee, John Brown, William Drown, Samuel Baldwin, several of the name of Wilson, four named Ellis, and several from neighboring towns; all attached to the regiment of Colonel Dobbins. The effect of this war was not felt so much in this part of

the country as in many other places, except by the soldiers themselves, and its influence upon prices, which were marvelously high. When it was announced in the newspapers, in December, 1815, that peace had been proclaimed, and confirmed by the arrival of Coonrod Teter, the driver and proprietor of the weekly stage, with his white flag flying, it was a time of great rejoicing, and Athens was brightly illuminated at night, and the merry sleigh bells were sounding in the street till a late hour of that cold December night.

The nation was less prepared for war in 1861. There had been a long period of uninterrupted peace. The militia system was in bad repute generally. In this place, and in many parts of our country, it had been treated with ridicule and contempt. It had come to be considered so incompatible with the genius of our civil institutions that militia drills and parades were no longer witnessed. The feeling of security was such that military matters were very unpopular, and all attention to them considered an unnecessary expense of time and money. The present generation had not heard the sound of war or battle. We were at peace among ourselves and with other nations, and when the attack was made upon Fort Sumter, in April, 1861, and the proclamation of the President was issued, calling for 75,000 men, to hasten to Washington, for the defense of the Capital and the government, we were but poorly prepared to meet the emergency. Men of peaceable and quiet habits of life, aroused by the necessities of the case, began to ask what they could do for their country, and boys,

too, whose inquiring minds had led them to examine military books, were inspired with a martial spirit, and offered themselves willingly in response to the call. They left their peaceful homes and joined the army, where they found themselves subjected to many discomforts and deprivations, but they were not forgotten by friends who remained at home. From the commencement of the war, many supplies were sent from time to time by the ladies of Athens to their sons and brothers, of which no account was kept. But on the 30th of May, 1864, the ladies met at the basement of the Episcopal church for the purpose of forming a society to aid the Christian Commission. After the election of officers, it was resolved to divide the town into districts, and appoint a committee of sixteen to solicit contributions monthly to the Ladies' Aid Society, auxiliary to the American Christian Commission, for the relief and benefit of the soldiers. The society went into successful operation, and the object was faithfully followed up until the close of the war. The money raised that year by this society amounted to \$638, besides thirty-three boxes sent by the society and individuals. The bounty money for soldiers raised by taxation in the borough of Athens amounted to \$15,100, and besides these sums, other contributions were made by the people for the benefit of the soldiers; thus showing their sympathy for the cause of their common country.

The firing on Fort Sumter and the President's proclamation calling to arms were in April. The first company was raised at Athens in May, and

reported at Harrisburg, commanded by Captain William Bradbury, Company F, Sixth Regiment Pennsylvania Reserves. The following is a list of the men belonging to Captain Bradbury's company: Captain, Wm. Bradbury; 1st Lieutenant, L. D. Forrest; 2d Lieutenant, W. A. Meeker. Sergeants—1st, William S. Briggs; 2d, Horace W. Perkins; 3d, G. F. Kinney; 4th, Myron Low; * 5th, Marshall O. Hicks. Corporals—1st, O. D. Lyons; 2d, George Perkins Rogers; † 3d, George L. Gardner; 4th, Silas J. Fritcher; 5th, Samuel S. Baker; 6th, Jeremiah French; 7th, John W. Schouten; 8th, William Langford. † Privates—Orlando Benson, † Patrick Burk, ‡ Jason F. Bloodgood, William Boughton, Eben Brown, Edward Brigham, Enbulus Brigham, Thomas Barney, ‡ Charles E. Brown, Franklin M. Cole, Samuel W. Cole, John P. Coleman, F. D. Campbell, Nathaniel Campbell, W. M. Chapman, Stephen Crayon, William Crayon, James Cooper, Benjamin M. Clark, Aaron Daily, James E. Demarest, Elijah DeCroff, Cornelius Driscoll, Dennis Drummy, Malcolm H. Droyce, † Walter Farnsworth, Charley F. Fuller, John F. Flinn, † Orison Forest, Lorin W. Forest, William Foran, Joseph French, S. G. French, Bennett French, Truman E. French, Owen Finlan, Alfred H. Forest, James R. Fox, Gordon Wellington,* Julius M. Hughes, || Michael Heavener, Sevellan Hicks, James E. Hall, Isaac Jones, Richard King, Horace Keeler, John Keyser, Orrin D. S. Kinney, C. S. Kinney, Fleming T. Lent, William Murray,

* Killed at Antietam.

† Killed at Fredericksburg.

‡ Promoted to Sergeant.

|| Killed at Bull Run.

John Munn, Tilden Munn, C. B. McNannon, Charles Merritt, Michael Moughan, Alfred D. C. Miller, D. T. McKean, William Nolte, Vincent Odell, A. J. Oret, John C. Pierce, Jacob E. Phelps, George M. Page, Isaac A. Rice, Murray M. Rogers, Mason E. Rogers,* Francis M. Sherman, George W. Spalding, John M. Schrymer, James Struble, Horace Struble, Aaron Stone, Daniel Smith, William Tanner, Perry C. Taylor, William N. Waldron, D. C. Wright, Francis E. Wheaton,* James H. Wilson, William Walker, Hezekiah Wallace. Musicians—Dighton Phelps, William H. Lawrence, Harry Smith.

Company H, 57th Regiment Pennsylvania Volunteers, commanded by Captain John Griffin, was the second company raised at Athens. This was in the fall of 1861. The following is a list of officers and men at its muster November 25th, 1861:

Captain, John Griffin; 1st Lieutenant, Daniel Miner; 2d Lieutenant, Richard Sinsabaugh; 1st Sergeant, Joseph Brady; Musician, S. Gibson Shaw; Wagoner, Samuel Marshall. Privates—Mortimer Anthony, Joseph Armstrong, Henry Armstrong, John Burnside, James Brady, James Childs, Joseph Clark, Charles Chandler, John M. Chandler, Joseph Clark, George Conrad, Willard Conrad, William Conrad, Francis Conrad, William Drake, Ward Eastabrooks, Lyman Forest, Henry Forbes, Almon Gillett, D. Webster Gore, Samuel W. Gore, Eli F. Hudson, Abram Miller, Milo Miller, Solomon Miller, Amos Miller, Orrin O. Merrill, Charles W. Murray, John E. Moore, John O'Conner, Henry Owens, John C. Parkes, Elmer

* Killed at Antietam.

Phelps, Alvin R. Phalon, William Phinney, Hanford Robinson, Alpheus Sinsabaugh, Victor Stephens, Orange Shores, Bemer Smith, William Smith, Emery Stickles, Joseph Tripp, Harrison Van Vechten, Levi Anson, Lafayette Anson, Daniel Keeler, William Strickland, Russel Sisson, Edward S. Perkins, Henry Williams, Charles Williams, Oscar Shores, Robert Edmiston, Erastus Green, Hugh Farley, L. Orville Snell, Ezra Spalding, Thomas Dunglass, Allen Chandler, Harrison S. Munn, O. D. Roberts, John H. Rowe, Nathan Gordon, William Wright, John M. Rolfe, Adelbert Hart, Patrick Doherty, Pison Ellis, Merrill McAllister, Harrison C. Perkins, John M. Chamberlain, Thomas M. Guernsey, Joseph B. Evans, John Griffin, James A. Shores, George M. Burns, Samuel Laton, M. D. Mills, George W. Perkins,* Lewis F. Roe, Franklin Shaw, James Wheaton, William Crans, William Decker, James L. Murty, Charles W. Hepburn.

The third company, commanded by Captain J. B. Reeve, was raised in connection with an effort made at Springfield, in this county, to raise a company. The volunteers of both places were consolidated and formed one company in August, 1862, Company E, 141st Regiment Pennsylvania Volunteers.

The following is a list of the men belonging to Captain Reeve's company: Captain, Joseph B. Reeve; 1st Lieutenant, J. F. Clark; 2d Lieutenant, G. C. Page; Sergeants—Stephen Evans, Tracy S. Knapp, Mason Long, William S. Wright, William Carner. Corporals—Orlando E. Loomis, James

* Promoted to Colonel.

W. Clark, Alonzo D. Beach, Charles M. Neal,* William R. Campbell, C. T. Hull, R. Claflin.† Musicians—W. H. Powers, B. Munn. Privates—H. D. Kinney, Calvin Alexander, James M. Beach, E. W. Baker, Eli R. Booth, Lyman Dunn, Daniel Daines, Melvin Douglass, Aaron Eddy, George Frederick, Wm. Frederick, Abram Frederick, John Frederick, Michael Finney, Truman Galusha, Thomas N. Gilmore, Franklin Granger, Isaac Gillet, John Henry, George Huff, John Huff, Andrew Huff, Lorenzo D. Hill, Matthew Howie, Daniel Hiney, Horace Howe, Russel Hadlock, James H. Harris, George Johnson, E. M. Jackson, John M. Jackson, Charles A. Knapp,* Jas. Lawrence, Alexander Lane, 2d, Isaac C. Lane, William E. Loring, E. P. Lenox, George W. Lord, John Mustart, John Miller, Alanson Miller, Elias H. Merithew, William Miller, James K. Martin, Robert McKinney, Franklin Nickerson, Riley Pruyne, Martin B. Phelps, W. D. Powers, Charles H. Packard, George Powers, Edward Price, Levi B. Rogers, George Rogers, Adson B. Stone, William Smith, Orrin D. Snyder, John P. Snyder, John Sanster, Charles G. Sawyer, Charles Tibbetts, Evarts Wandall, W. W. Wilson, Dealmond Watkins, Albert Watkins.

Many other volunteers went from this place and enlisted in the State of New York and other places. Among the number were Henry W. and Augustus S. Perkins, brothers, both of whom joined the 50th New York Engineer Regiment as Lieutenants. Both were promoted to Captaincies. The former was soon appointed aide to General Butterfield,

* Killed at Chancellorsville.

† Killed at Gettysburg.

with additional rank, and served with high credit for capacity and bravery to the close of the war, and was honorably discharged with the rank of Brigadier-General. Augustus was killed at the battle of Fredericksburg, in December, 1862, deeply lamented by his companions in arms and by all who knew him.

XXVII

FLOODS

SUSQUEHANNA AND CHEMUNG RIVERS

THESE beautiful streams, one on each side of Athens village, usually flow very quietly by, adding much to the beauty of the landscapes, viewed from the neighboring hilltops. There is in them a succession of rapids and pools, but no dead water, and no unhealthy marshes along the shores. A writer remarks: "That if there be a more beautiful river on the continent we have not seen it. From its source in Otsego Lake, to its union with the Chesapeake, every mile of the Susquehanna is beautiful. Other rivers have their points of loveliness or of grandeur. The Susquehanna has every form of beauty and sublimity." A missionary lady in Oriental Turkey, formerly of this place, writes to an invalid friend, living on the banks of this river: "I should love to sit with you at your window, to hear the voice of the Susquehanna once more. I love that river greatly." The acknowledged healthfulness of this part of the country is attributed in part, at least, to the constant and regular flow of these pure streams.

But these rivers, though so universally admired by strangers, as well as by those who dwell upon their banks, do not always present the same attractive appearance. There are other features at times

that are quite the reverse. The melting of the snows and the warm spring rains always swell the streams, sometimes causing a general overflow of the banks, often sweeping away the fences and carrying off trees, the growth of ages, the islands and low grounds being almost literally covered with drift wood. At such times, not only trees and fences, but lumber, and parts of bridges, and of buildings, may be seen floating over the surface, in indiscriminate confusion.

ICE FRESHET

In the spring of 1784 the inhabitants all through the valley suffered greatly from the sudden breaking up of the ice in the rivers. It had been an intensely cold season, with great quantities of snow. There came an interval of a few days of uncommonly warm weather, which melted the snow in a measure. This was succeeded by severe cold weather, making vast quantities of ice. Warm weather returned again and the waters began to flow. The dams of ice that were formed obstructed the waters, and they sought other than the wonted channels, sometimes overwhelming retired farms, and filling the dwellings with water, followed by the crash of the moving bodies of ice hurried on by the raging waters, destroying everything before it. The suffering of the inhabitants, in the lower part of the valley, from this freshet, was very great.

PUMPKIN FLOOD

In the fall of 1786, when the crops of corn and pumpkins were still on the ground, continuous

rains produced a freshet which has seldom been equaled. The crops were swept away, and the bosom of the river was covered with floating pumpkins. The loss was severely felt, and many cattle died the succeeding winter for want of sustenance. Old people for many years past have spoken of these freshets, the latter being distinguished as the "pumpkin flood."

THE GREAT FLOOD

But a still greater and more destructive flood, and such as was literally beyond the memory of the "oldest inhabitant," occurred in the month of March, 1865. There was a much heavier body of snow on the ground than usual. The weather became suddenly warm. The snow was in a state of fusion, when a warm rain fell, and the whole came rushing down the hillsides, filling the creeks, and altogether pouring an unprecedented quantity of water into the rivers, suddenly swelling them, not only bank full, but to overflowing; and almost covering the valley from mountain to mountain, and intercepting communication with either side of the rivers. The village seemed to be almost sinking in the flood. The water found its way into nearly every cellar, and many of them were filled. The foundations of several dwellings were undermined, and fell. On the flats valuable animals were brought into the houses to prevent their being carried down the stream, and many sheep were drowned. One store in the village took fire in consequence of the water coming in contact with lime in the cellar. The upper part of the village was

almost entirely inundated. Many left their houses for shelter elsewhere, and many boats were in requisition, to go from one locality to another. The waters of the Chemung and Susquehanna met just below the mile hill, also near the Presbyterian Church, and at the foot of the hill, in the lower part of the village, near the residence of the late Judge Williston, thus making several islands of this village. A view from Spanish Hill, said a spectator, made the whole appear like a great lake dotted with numerous islands. The water was rising for several days, but attained its greatest height on Thursday night, the 16th of March. The citizens were sitting up watching the movement of the water. It continued to rise until eleven o'clock. It then ceased, when, with thankful hearts, relieved of anxiety, the people retired to their beds. The next morning the water was found to have fallen several feet, and many were going about viewing the devastation that had been made.

Great losses have sometimes been sustained by lumbermen on these rivers, by unexpected freshets. Often have their hopes been blasted by the sudden loss of property, the product of many a day of care and toil, and in some instances all that a man possessed has been swept away in a few short hours. But the business of lumbering has often been pleasant and profitable. Most families who have resided here long can call to mind the exciting times of rafting, when pork and beans and bread by the quantity, with ham and eggs, and sundry other luxuries, were in requisition as an outfit for the arks and rafts about to float "down

the river." But all this labor was repaid when it was announced that they had found a good market, and that the adventurers were likely to meet the reward of their labors.

It has been remarked as a peculiarity of the Susquehanna, or Crooked river, that nearly all along its course it is receiving tributaries almost as large as itself. It may be added that notwithstanding the much dreaded inundations of spring, with all their disastrous effects, the most of the season the Susquehanna rolls along in majestic calmness, and in midsummer is so low that it is forded in many places.

Some attempts have been made to navigate the river by steam. Two neat little steamboats, the *Codorus* and the *Susquehanna*, were launched upon its waters in 1826, and made several trips up and down, much to the gratification of the inhabitants dwelling upon its banks, and the time was anticipated when a regular line of boats might ply upon the river, transporting both freight and passengers. But the want of sufficient water in the low stage of the river soon proved it to be impracticable, and after the disastrous explosion of the boiler of the *Codorus*, and the loss of several valuable lives thereby, the enterprise was abandoned.

XXVIII

THE CHURCH

LESS than a hundred years ago, the region of country which we inhabit was heathen ground. The Indians, driven away by Sullivan's army in 1779, were, according to David Brainard, and others, "gross idolaters." At Shamokin they had an idol that Brainard styled "horrible." Before his conversion Shickelemy, a noted chief, wore an idolatrous image around his neck. At Queen Esther's plantation, an officer of Sullivan's army states that "in what they supposed to be the chapel, was found an idol which might well be worshipped without violating the second commandment, on account of its likeness to anything either in Heaven or earth." At the treaty at Tioga Point, in 1790, while the ceremony of adopting Thomas Morris into the Seneca Nation was in progress, which was in a religious ceremony, the whole sixteen hundred Indians present united in an offering to the moon, then being at her full. Fish-Carrier, an aged and noted Chief, officiated as High Priest of the occasion, making a long speech to the luminary, occasionally throwing tobacco into the fire as incense.*

* Red Jacket was prominent at this assembly, and no doubt partook of the idolatrous ceremony. He was a pagan, very hostile to Christianity, and gave orders that when he died he should be buried after the Indian custom, and refused to allow missionaries to make an establishment on the Seneca Reserva-

The first account we have of any Christian worship in this place was at the burial of those officers and soldiers in Sullivan's army who fell in the battle of Chemung, and were brought back to Tioga Point for burial. The Rev. Mr. Rogers, Chaplain, preached a funeral sermon on the occasion.

After the Indians were removed the country was rapidly settled by white people from Wyoming and lower Pennsylvania. The Connecticut settlers were of Puritan descent, and were frequently visited by missionaries from New England missionary societies.

tion, in Western New York, about 1824. Rev. Asher Wright, the missionary who has labored among the Senecas many years, says: "Red Jacket was a very intemperate man, and much under the influence of infidel white men, and till near the close of his life was opposed to the Christian religion. A few months before he died he visited an old friend in Genesee county, who had formerly sympathized with him. He was greatly astonished at the change apparent in this friend, who had been converted, and had given up whiskey and was now living happily with his family. Red Jacket watched narrowly everything he saw in this old friend, and on his return he said to his traveling companion: "There must be something better in this Gospel than I ever gave it credit for if it makes changes like this in men's characters. I should do well to receive it myself. It must be true and good. I am going to try it." He continued to talk of it after reaching home, and was in a very serious and tender frame of mind till attacked with his last sickness. This friend thought that in heart he believed in Jesus Christ, but he had no opportunity to make profession of his faith; though he said to his wife, whom he had once greatly abused on account of her Christian faith, "persevere in your religion. It is the right way." This, so far as is known, was his last utterance upon the subject.

Red Jacket died January, 1831, aged 81 years, and was buried in a Christian manner, which fact would seem to corroborate the reported change in his views.

Methodist preachers also were early on the ground, classes formed and local preachers appointed.

It was but a little more than thirty years after the heathen left the country that a church was formed at Athens. One had been formed at Wyalusing as early as 1794, one at Wysox near the close of the century, one established in Smithfield at its first settlement about 1801.

In the fall of 1811 Rev. William Wisner, from Newtown, visited Athens. He was a native of Warwick, Orange county, N. Y., and came to Newtown in 1800. He studied law with Hon. Vincent Mathews, and had practiced at the bar a few years. After he made a profession of religion, his attention was turned to the ministry, and soon after he was licensed to preach. He came to this place, supposing that the novelty of hearing a lawyer preach might bring the people out to hear him. His subject was "The total depravity of the human heart, the remedy which God had provided for fallen man, and the certainty of the eternal perdition of those who do not avail themselves of that provision." The congregation was large and attentive, so much so that he made an appointment for the next Sabbath, when there were evident tokens of the Divine presence. People came many miles to hear him, and the upper part of the Academy was crowded. A general revival of religion followed. The next summer, on the 8th day of July, 1812, the "First Congregational Church" was formed, with about thirty members, and was connected with the "Luzerne Association." Rev. Ard Hoyt, afterward

missionary to the Cherokees at "Mission Ridge," Georgia, presided. While in session, and during the examination of candidates, a middle aged woman from Litchfield township entered the room quietly, and with her usual promptness went directly to the moderator and presented him with a paper. He read it with emotion. It was the certificate that signified the good and regular standing of the aged father and mother, the eldest son's wife, and their daughter Rebecca, in the church where they had lived in Connecticut. Father Hoyt then inquired where they had lived. She replied with a smile, "In the woods three or four miles distant; have lived there about two years." After inquiring if any one present was acquainted with them, and being assured that they were a worthy family, Father Hoyt turned to his brethren in the ministry and said, "Here, brethren, the Lord has had a church in the wilderness, and nobody has known it." The church was organized and this family was added to it. They were constant attendants at church; and from their mountain home they might uniformly be seen on the early Sabbath morning in a cart drawn by oxen wending their way down to the landing on the Susquehanna, where they entered their canoe, the aged grandmother, her son and his wife, and sister, and several children, neatly clad in homespun, and floated down the river to the place of worship. After the two services the canoe was entered again, and the boys with their setting poles pushed back to the landing. The old gentleman, blind and feeble, seldom, if ever, came down from the mountain. It

was his Pisgah, from which by faith he could view the promised land.

Rev. William Wisner was the first pastor of this church, and remained with it three years, receiving aid from the New Hampshire and Connecticut Missionary Societies. He preached alternately at the old red schoolhouse at Milltown and the Academy at the Point. His instructions were such as to make an impression, and he has been greatly blessed in his labors. Mr. Wisner was eminently a fireside preacher. He went from house to house, calling the family together and conversing with each member. The children shared largely in his attentions, and many a youthful heart was brought to a spiritual knowledge of the Saviour through his instrumentality. On extraordinary occasions he wrote his sermons, otherwise he preached off-hand. The three years passed quickly, and it was necessary for him to remove to another field of labor. February 27th, 1816, Mr. Wisner sent in his resignation in the following words:

“Dearly Beloved in the Lord. After striving in vain to retain the endearing relation which has subsisted between us, I do now, with the approbation of the Association and your consent, commit you to the love of God, and resign my charge over you.” *

After the pastoral relation between the Rev. Mr.

* Mr. Wisner built a house and planted fruit trees on the lot now occupied by General Williston. Several of the stately trees are still bearing fruit. He was then a little more than thirty years of age. He is now near ninety, and is living at Ithaca. He writes to a friend, “My life with all its trials has been one of great enjoyment, and I am happy in the decline of life, as

Wisner and the church of Athens was dissolved, the Rev. John Bascom was chosen moderator, and Deacon Josiah Crocker, clerk. Mr. Bascom preached one-half of his time in Smithfield, employed and paid by the people of that place. The remainder of his time was spent in missionary labors, chiefly at Spencer, N. Y., receiving aid from the New England Missionary Associations. The Rev. M. York, Rev. John Smith, Rev. Simeon R. Jones, and others, and Mr. Bascom, preached at Athens at different times, and occasional additions were made to the church.

In 1818 and '19, a valuable accession was made of several intelligent Christian families from Silver Lake,* in Susquehanna County. They had been induced by the very flattering accounts of the country to sell their property in New England, leave their homes and invest their funds in the new region. It proved a very unfortunate movement for them, and they came to Athens in reduced circumstances. The men engaged as tenants to the farmers around, and by persevering industry and frugality, with the aid of the little money they brought with them, were carried through the seasons of scarcity which followed.†

I was in its morning or noon. God has not forsaken me in my old age." Mr. Wisner has often visited here, and always frequents the old burying-ground, where he finds so many of his former congregation.

* Those who came from Silver Lake were the Warner, Morgan, Wheelock, Muzzy and Calkins families, many of whose descendants are among our leading citizens.

† During these seasons the crops were very short. The people could not wait to go to mill with their wheat, or pay toll at the mills, but pounded out their grain at their homes, and baked

But notwithstanding these trying circumstances, that fell with peculiar weight upon these newcomers, the church prospered. It was the practice of the church for many years to meet together once a month, and to bring their children with them to pray for the prosperity of Zion. The Lord hearkened and heard. From 1820 to 1824 there was almost a continual revival of religion. The work of divine grace was manifest in the church, and in the hearts of many others.

At this time the Rev. James Williamson came to Athens. His labors were greatly blessed. There probably was never a time when so happy and prosperous a state of things existed in the church as at this period.

In April, 1823, the Congregational Church of Athens adopted the Presbyterian form of government by a majority vote, to be in connection with Susquehanna Presbytery, originally the Luzerne Association. William B. Swain and George A. Perkins were chosen Ruling Elders.

October, 1825, Rev. Isaac W. Platt was chosen Moderator of the church, and ministered here five years. Many of the church members were not satisfied with the Presbyterian form of government, and at the suggestion of Mr. Platt the church adopted the plan of Union, recommended by the General Assembly of the Presbyterian church and the General Association of Connecticut in 1801. A standing committee of five persons were chosen by it in this crude state. Money was sometimes deposited at the mill to purchase grain, but none could be procured except what was received as toll for grinding. Many sacrifices were made by families to supply themselves with food.

the church to act upon this plan, which was generally satisfactory. During the pastorate of Rev. Mr. Platt, in 1826, the first church edifice was erected here. In 1833 Rev. William C. Wisner, son of the former pastor, was called to this church, and remained here more than a year.

Rev. William Adams succeeded him in 1835. He was a man of fine talents and had become quite popular.

About this time a student from Princeton delivered a lecture here upon the subject of Slavery, which created such excitement as to make it prudent for the young man to leave town at the earliest opportunity.

The next Sabbath Mr. Adams preached a sermon against "Popular Violence," which resulted in his removal from this place.

Rev. C. C. Corss became pastor of the church in April, 1837. The General Assembly of the Presbyterian Church met in Philadelphia, and the following May passed the "Excising Act," by which four Synods, 500 ministers, and about 60,000 communicants were declared to have no connection with the Presbyterian Church, thereby repudiating the plan of Union, upon which ground the church of Athens then stood. A committee was sent from the Susquehanna Presbytery to notify the church members that they were no longer in connection with that body, and to organize a church which should be strictly Presbyterian and in connection with them. The Presbytery was in sympathy with the proceedings of the late General Assembly.

A portion of the church preferred to remain as they were, while others chose to be connected with the Susquehanna Presbytery, thus dividing a small church. This necessarily involved the question of church property, which was finally settled by each body consenting to use the house alternately, thus causing much that was painful, if not reproachful, to the cause of religion.

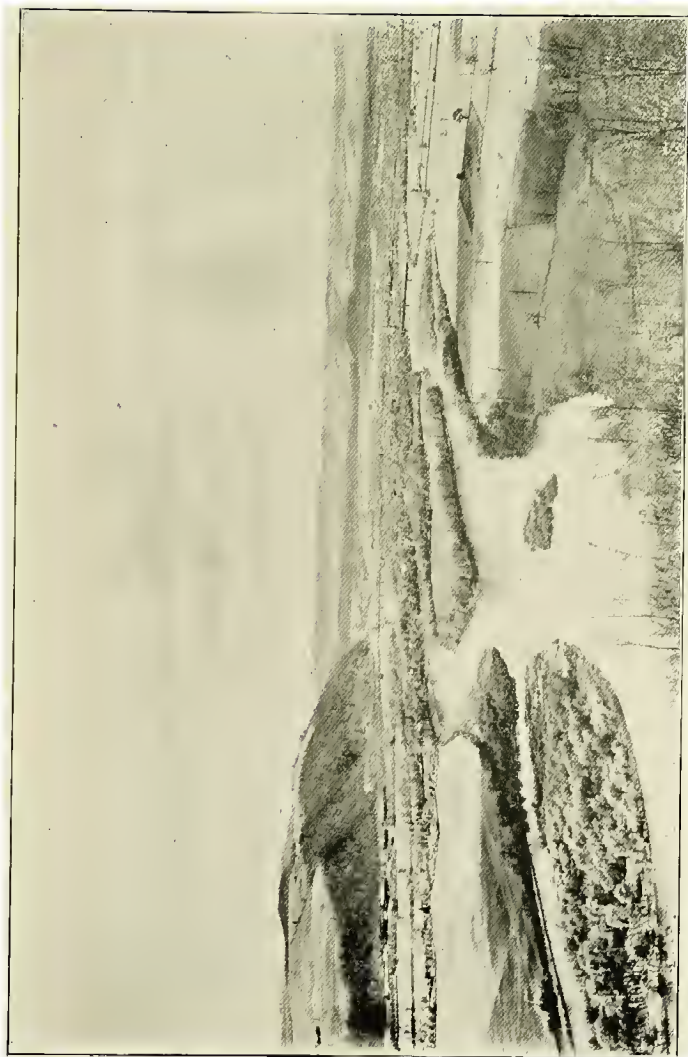
Mr. Corss preached for the Old School, and Rev. C. Thurston for the New School, Rev. Nathaniel Elmer succeeding Mr. T. This state of things existed about twenty years, from 1838 to '58, many hoping for a reunion of the General Assemblies, which might also unite the churches.

At length during a powerful revival of religion which occurred about this time, a compromise was effected, both branches consenting to unite and transfer their ecclesiastical relations to the Reformed Dutch Church.

They remained in this connection until after the reunion of the two General Assemblies, when the church again became Presbyterian.

Rev. Augustus Todd, Rev. P. Berry, and Rev. John Shaw were pastors under this administration. Within that time the old church was burned in 1861, and a new brick church was erected in 1862.

It is not known that a Methodist class was formed in the village of Athens, until 1832. Mr. Shippy, a class-leader, lived here, in the early part of the century, and was in the habit of meeting for prayer, with any who might wish to assemble, of whatever name, but it is believed he was connected with the class on the west side of the river, in what was



Photograph by I. K. P. & Co.

VIEW OF ATHENS AND SAYRE, ON THE SUSQUEHANNA

then called "Christian Street," on account of the number of Methodists who lived there. Mr. Abraham Minier was their leader for many years. The street had previously been called Holland, on account of several Dutch families having early settled there. The first Methodist house of worship in the village of Athens was built in 1844. Dedication sermon preached by Rev. J. Dodge. The church was burned in 1851, at the time of the great fire, when a number of stores, a long row of buildings, and a small Episcopal church on the bank of the river were consumed.

The Methodist church was rebuilt of brick in 1852.

The Episcopal stone church was built in 1861.

The churches in the upper part of the village were built some years previous.

XXIX

MRS. CLEMENT PAINE

MRS. P. was a resident of Athens many years, and was extensively known in the early part of the century. We have added some account of this excellent woman, with extracts from her diary, which it is thought desirable to insert here as connected with the early history of Athens. She was the daughter of Theodore Woodbridge, brother of the distinguished William Woodbridge, and was born in Glastonbury, Connecticut, September 13th, 1784. The family were educated and intelligent. She finished her education at Hartford in the year 1800, just before her father removed with his family, together with twenty other families, to Salem in Northern Pennsylvania, 90 miles southeast of Athens, which was then a wilderness.

They bought land under the Connecticut title, which was superseded by Pennsylvania claims, but notwithstanding these difficulties they became a prosperous community, one seldom equaled in any new country.

Here Miss Woodbridge commenced a diary which afforded her much comfort in her retired situation. The style and sentiments of her journal would do honor to any of our female writers. Her early reading was principally confined to religious authors of a former period, where she found much

to improve her understanding and comfort her heart. Occasionally she visited Wilkesbarre, where she met congenial society, and works of more modern authors. These tended much to her improvement, and although of a very timid and retiring disposition, she could converse and write with uncommon elegance and facility.

In her solitary and retired life she found some valuable Christian society among the people who had removed with them from Connecticut.

After the death of her mother the care and responsibility of the family devolved upon her. Though but seventeen years old she entered upon her duties with fidelity and industry, by which her father, two brothers, and a sister were made comfortable and their home cheerful.

Sometimes in this wilderness the snow was so deep that the roads were impassable, and they saw no faces but those of their own family for many days. While the dreary storm continued, her diary says, "I am by no means discontented, for I have long since been taught that happiness, if anywhere to be found, is in one's own breast, that our own domestic scenes, and our own fireside are preferable to any other. How miserable must that person be who never finds enjoyment at home."

"March 6th, 1804. The storm and cold have abated, and the spring has returned with all its beauties. I find much happiness in our family. What in this life is there to be compared to domestic felicity? I do not know of a person in the world with whom I would exchange situations." In this peaceful retirement Miss W. often ex-

presses herself as "happily situated," not exposed to the many temptations of more polite and fashionable society. Sometimes she speaks of the cares and responsibilities of the family, sometimes of going into the woods with her brother to make sugar. Sometimes her hand held the distaff, which resulted in a long piece of cloth for family use, and often reading books sent to her by friends, or entertaining missionaries from New England who visited the settlement. Mr. Seth Williston was one of these missionaries, and she regarded him as the instrument of her conversion.

"My good father was overjoyed at the change in my feelings. It has been his highest hope for his children that they might all be brought into the fold of Christ. When the family were assembled for worship it seemed like a little heaven below. Retirement was sweet, and prayer a most delightful exercise.

"There is a work for us to do, and this work is exactly calculated to subdue pride, and remove all self-confidence. It brings us to a state of humility from a sense of our own insufficiency to do any good thing, and that we are forever undone except God appear for us. When thus prepared God shows the way of salvation through Christ, pardons our sins and gives us faith in Him."

The time came for changes in this retired and peaceful family. Her father married again, and in her diary she writes, "The next year I was united to the man I loved."

Clement Paine was engaged in merchandise at Athens, and purchased his goods in Philadelphia.

He frequently passed through Wilkesbarre, where he became acquainted with Miss Woodbridge. He afterwards visited her father's house in Salem, and in 1806 she came with him to Athens as his bride.

Mrs. Paine found some choice society in her new home. Mrs. Tuttle and Mrs. Hopkins, of whom she often speaks as having taken sweet counsel together, were ladies of piety, refinement, and pleasing manners. They often met for social prayer at their own private rooms, and after a little time met at the house (a log-cabin) of a Methodist family to worship on the Sabbath. Here they found the Saviour present time after time, until their hearts became so overflowing that their faith required a larger place. They asked the privilege of meeting in a ball-room on the Sabbath, and invited their husbands to read the sermons, and the Methodist brother to pray. The congregation sang, and they soon collected quite an assembly. Then the Lord directed the Rev. Seth Williston and other missionaries to preach to them occasionally, and afterward a church was formed, and numbers added to it. One of these mothers in Israel, Mrs. Tuttle, lived at Elmira until 1856, when she died. A strong friendship existed between these estimable ladies, which was interrupted by death only to be perpetuated in eternity.

Mrs. Paine had other Christian friends whom she valued highly. In her diary she speaks of her "venerable and much esteemed friend, Mrs. Saltmarsh, the mother of John Saltmarsh, Esq. She is a treasure we must soon lose, as she has passed her threescore years and ten. It was with deep

regret that I beheld the decay of her mental powers once so strong, and still less weak than most in the prime of life. How beautiful does that old age appear which is crowned with the wisdom and piety of early days though bowed by infirmity. Such a one is this aged mother in Israel."

Learning the destitution of the Bible about the country, Mrs. Paine corresponded with Robert Ralston, Esq., of Philadelphia, well-known in Bible Society operations, and from him received boxes of Bibles at different times, which with the tracts she procured at her own expense, she commenced a system of Bible and Tract distribution. Long before the American Bible and Tract Societies came into existence, making her way across the rivers and up the mountains on horseback she distributed to every destitute family within her reach. She also employed others to extend the distribution still farther. She was thus in fact the first colporteur in this region.

Nor was this the only way she aimed to be useful. Holding the pen of a ready writer she found access to many others. Her kind and faithful warnings to the thoughtless, and her encouragement to the desponding through the medium of her little notes are fresh in the memory of many. By these and many other methods of usefulness she exerted an influence for good among all classes of society.

The early part of Mrs. Paine's life was tranquil and happy, and she speaks of finding much domestic enjoyment in her new home. She says, "We have all we can wish of riches. We are amply fur-

nished with everything we need; we have few intruders on our fireside enjoyments; my little Edward every day has stronger claims on my affections, and my husband each day is dearer to my heart."

But her pathway became more rugged as she advanced in life, and increasing cares and responsibilities weighed heavily upon her. Her diary about this time was addressed principally to her children, whom she hoped might be benefited by it in after life. With earnestness does she warn them against the many snares which Satan will set for their youthful feet, and presses it upon them to follow in the footsteps of their godly ancestors, whose prayers are worth vastly more to them than a large estate. Another object she had in view in writing was her own personal benefit and gratification. She loved to call herself to an account, and "talk with her past hours, and ask them what report they bore to heaven, and how they might have borne more welcome news."

March 16th, 1810. She says in her diary:—"Have been very happy in hearing that Esq. Saltmarsh, one of our most respectable inhabitants, has publicly declared his intention of making religion his greatest object of pursuit, and has commenced praying in his family;" and she takes occasion from this example to impress it upon her children to make religion the ultimate purpose of their lives. She warns them against embracing any system that does not exalt God, and humble the sinner, and urges them to see that their views are consistent with the standard of truth by which

so many good men have been directed and made happy. "Again, let me entreat you to study the Scriptures with child-like simplicity, and let no persuasions or arguments prevail on you to disbelieve the truth. If you cast that away you are like a ship without a pilot or compass on the wide and dangerous ocean. Be constant in your devotions, at least morning and evening pray for yourselves, for your friends, and for the world. If this is a painful task, pray to God until he makes it a delightful privilege, until he makes you a Christian. Begin a holy life in early days. It is the morning of life and the dew of youth which are particularly acceptable to God. It is then that the passions are most easily subdued. Bad habits and principles are not so stubborn as in later years.

"*October 28th, 1811.* Last evening saw an account in the magazine of four young men of handsome talents and acquirements who had devoted their lives to the purpose of carrying the glad news of salvation to the heathen. I also saw an account of a Mrs. Norris, who had bequeathed \$30,000 for the same object. A fear was also expressed that the Missionary funds would not be adequate to the numerous expenses. I was lamenting deeply with Laura that we had nothing to bestow. After many fruitless plans and regrets, the idea occurred that although Providence had not opened a door for us in this way, yet we have an opportunity perhaps of more usefulness than if we had more money at command. There are many children and youth in every village who need religious instruction. Miss Hannah More, by her personal exertions, civilized

and moralized a village which previously was extremely vicious and depraved. If we have not, like her, the influence, talents, and education requisite for the establishment of Sunday Schools, yet all of us have qualifications sufficient to enable us to instruct in the simple truths of the gospel. It is also the happy privilege of every Christian mother to educate a little church for God. Another way in which we may be useful is by prayer."

Mrs. Paine established a Sabbath School in this place in 1818. She often met with the children on the Fourth of July, and furnished them with an entertainment, prepared by herself.

Under date of November 4th, 1811, she writes:—"It is a little more than a week since I heard the distressing news of my dear father's death! How trifling and little has the world and all its concerns since appeared. It has seemed as if I were but a step from eternity. For a few hours my grief was without any alleviation, until the sweet thought that I should spend a long eternity with him, if like him I lived, darted into my heart. This is as a reviving balsam to my wounded spirit, nor have I since felt my grief so severe. Another great source of consolation is, that this event was the appointment of Divine Wisdom. And shall I repine? Is it not time that this faithful servant should rest from his labors? His life has been a long and laborious one. Sweet indeed must be his rest. Methinks I see him happy beyond expression, and with his usual tranquil and cheerful countenance, for that bespoke him a saint. I have often thought that his countenance, like Moses', proved that he

conversed much with God. His devotions were frequent and fervent. I have heard him relate frequent instances of the efficacy of prayer. He told me one day that he had been earnestly praying for me, and that God had given him assurance that in his own time he would bring me 'out of nature's darkness into His marvelous light.' This was great encouragement to me, as were his pious instructions. He had a deep sense of the depravity of the heart, and frequently admired the wonderful condescension of God in hearing and answering the imperfect petitions of mortals.

"His charity was bounded only by necessity. On his only visit to me he saw a widowed mother with her fatherless family. I learned accidentally some months after his departure that he presented them with \$20. A donation of \$30 I also heard of his giving to another family in similar circumstances. I am persuaded that many such sums have been secretly given by him, and thus he laid up for himself treasures in heaven which he is now enjoying. His conversation was such as adorned the character of a Christian and a gentleman, and such as pleased and instructed all who heard him. There was an uncommon union of dignity and modesty in his deportment. The vicious feared and the virtuous loved him. It was his practice to do his duty in trying circumstances, and leave the event to God,—

" 'All the dull cares and tumults of this world,
Like harmless thunders, breaking at his feet,
Excite his pity, not impair his peace.'

"He had not a college education, as had his three

older brothers, who were clergymen, yet few have a better informed mind, or as much taste, judgment, and sentiment. He became a Christian at the age of twenty-one; then he relinquished the company and amusement of his gay companions, because they appeared so trifling and insipid compared with the enjoyments he found in religion. Soon after, he entered the Revolutionary War, where he remained during its continuance, and distinguished himself by his piety and bravery. There he obtained the commission of major. At the age of thirty-three he married my mother, the daughter of a rich and respectable merchant. I was their eldest child; two sons and two daughters composed our family. By his industry he procured a competency of the good things of this life, but our eternal welfare lay nearest his heart. This led him to seek a residence in retirement, after giving his children a good education in Connecticut. Three years after our removal to Salem, my mother died. During this sore affliction, a kind neighbor endeavored to console me by saying I ought to be thankful that I had one of the best of parents left. His character, which I have ever esteemed as the most virtuous and valuable that I ever knew, since his death shines with increasing luster. Do you, my children, inquire why he was so justly venerated by all who knew him? I answer, it was piety toward God. It was the approbation of his God which he sought in every action of his life. I wrote to my dear father about two weeks since, and wrote just such a letter as I could wish, had I known it to be my last. Oh, that he had answered it. One

request I am glad that I made; it was that he would pray his God to give me grace to bring up my children in the nurture and admonition of the Lord.

“A Congregational Church of eight members had been formed in our peaceful and retired settlement in Salem, but the year after my removal to Athens God was pleased to pour out his spirit on that place. My youngest brother was from home. My father sent for him that he too might be a subject of the happy work. He saw all his children professors of religion, and every family became a praying family, and, in some instances, four, five, and six in a family became hopeful converts. About forty united with the church. He saw their temporal concerns prosperous, schools established, and the ordinances of religion enjoyed in the place, which in the year 1800 was a howling wilderness. God was pleased thus to smile on his endeavors to be useful. What more had he to do in this world?—his work was done, and God took him home. He died suddenly of typhus fever.

“When my sister and myself last parted from my father, he enjoined it upon us to pray with and for each other. I trust we frequently prayed for each other, but a sinful timidity kept us from social prayer. The injunction came home to us with double force after his death. We have since each day regularly prayed by turns with the children under my care. I esteem it a great privilege, and it has rendered my sister doubly dear.

“*Sab., January 27, 1812.* Yesterday I was very happily surprised at the arrival of Rev. Mr. Wisner, formerly a lawyer of considerable eminence,

but a change of heart induced him to change his profession. He preached two of the most excellent sermons to-day, to a crowded audience, that I have heard since I have been in Athens. I wonder how any one could remain in unbelief. Sinners must have had their eyes sealed and their hearts hardened indeed to resist the truth. After enduring a long famine of the word of God, it was a precious feast of good things to my soul which I this day enjoyed. He preached in the old Academy, and his text in the A. M. was—‘What went ye out for to see?’ in the P. M.—‘Let us alone, that we may serve the Egyptians.’ He showed the wickedness of the Israelites, and the goodness of God, who would not let them alone, and also who they are at the present time that desire God to let them alone.

“I called last evening on one of our neighbors, who is supposed to lie at the point of death, Mr. John Miller, a merchant of this place, about thirty years of age. He leaves a young and interesting wife. I tried to call his attention to the importance of being prepared for death, but his chief anxiety was to know how his widow should be provided for. He died this A. M. and his death was announced to the congregation.

“*Sab., Feb. 10th.* In what language can I thank my Heavenly Father for all his favors? He seems about giving his children in this place their heart’s desire—in his ordinances and the preaching of the gospel. The Rev. Mr. Williston, Mr. Parker, and Mr. Jones have frequently preached to us, but they obtained few hearers, and Mr. Wisner came to us with little expectation of doing good. He had,

however, a very numerous audience, who were strictly attentive while he preached the undisguised truth. The second Sabbath he preached in Milltown to a very crowded assembly, and in this village in the evening. Last Monday I visited at Mr. Crocker's in Milltown, and attended a prayer-meeting. It was with much difficulty I obtained this privilege, yet I found it a happy season to my soul. When I arrived at Mr. C.'s I learned he was absent on the business of obtaining a subscription for hiring Mr. Wisner to preach to us a year. How joyfully did we hear the glad tidings that he was likely to succeed, and that the famine of the word we have endured was to be followed by 'a feast of fat things.' How glad was I to hear that several were awakened to a sense of the importance of preparing for an awful eternity, and to see at the prayer-meeting some children, bathed in tears, earnestly appearing to inquire 'What must we do to be saved.' The little number of Christians are earnestly engaged in praying for the outpouring of the spirit, and for the preached gospel.

"Mr. Wisner returned from Newtown on Wednesday. He proposed a conference which was attended at our house, and I can truly say it was the happiest one I ever attended. He has made our house his home when in the village, as did the former ministers, and I am thankful for the privilege of entertaining them, and of enjoying the benefit of their conversation and prayers. They earnestly pray for my family. Oh, that their prayers might not be in vain.

"Mr. W. says his way has been wonderfully

hedged up whenever he has thought of leaving this people. When he came he had no idea of spending more than one Sabbath, but the attention the people manifested, induced him to make an appointment for the next Sabbath, and for the same reason he came the third Sabbath. He had with much pleasure contemplated a journey to Ontario, where they were very desirous to have him take the pastoral charge of the church. They had made a regular 'call,' and sent to him, but the bearer lost it on the road, and before it could be renewed he had a pressing invitation from us, and a subscription raised for his support. Last week he remained with us attending conferences, and visiting families, as he found himself too unwell to leave. From these circumstances and the spirit of prayer that prevails, I am led to think the thing is of God."

After an interruption of three years she resumes her journal.

"*Tues., Jan. 10th, 1815.* Received a call this morning from Mrs. B—, a temporary resident. She spoke of the uncommon sorrows which had fallen to her lot. I could not condole with her, for I really could not think from what source her troubles came, as she is a boarder perfectly at ease, has an affectionate husband, and an only son,—a most promising character. I studied much what to say by way of commiseration, but my attempts were awkward. This p. m., another Mrs. B— called. She too spoke of her griefs as if they could not be a secret to any one, yet apparently her situation is pleasant, having a good husband, and an agreeable, affectionate family of children, more

than commonly engaging. Next Mrs. H— called. She had not only her own sorrows, but those of her two daughters to bear; all of whom are richly supplied with all this world can give. I thought of my own woes, but had I alluded to them I suppose they would not have been better understood by others than theirs are by me—so I spoke not of them.

“Thurs., Jan. 12th. Received a visit from Mrs. Shepard, Mrs. Hopkins, and Mrs. Backus. These friends I esteem highly. With the former I have not been intimately acquainted, although a sister in the church, as she has not long been a resident here; she is a woman of a superior mind and pleasing manners.

“Fri., Feb. 24th. Visited Mrs. ——— this P. M. I saw in her family the picture of those who enjoy all the pleasures the present moment can impart, regardless of the future. If all that they now enjoy could be continued, they must have more than the common share allotted to mortals. But their prospects appear to me very gloomy, nothing for a sick day, or old age, and soon they may be deprived of their present very comfortable abode and business.

“Thurs. Apr. 20th. To-day we have followed Brother Enoch Paine to his long home. After a life of activity, of health, of usefulness, death has laid him in the dust.

“Sab., May 7th. With all my little ones I attended meeting. Mr. Wisner preached from the text—‘Follow peace with all men.’ His sermon in the P. M. was from the remainder of the text—‘And holiness, without which no man can see the

Lord.' Oh, who could hear what he said, about the consequences of not having holiness, and go away unawakened!

"*Wed., May 10th.* Purchased the 'Life of Rev. David Brainerd,' written by President Edwards. If one wishes to know the difference between him who serveth God and him who serveth him not, let him compare the life of Brainerd with that of the thoughtless and profane.

"*Thurs. Eve., May 18th.* Have long had a great desire to read Shakespeare; I flattered myself with the idea of improving my style—therefore sent for the first volume from the village library. I found it was forbidden fruit to me, whatever it might be to others, for the pleasing fiction occupied all my attention, and prevented my search for beauties of style. To my surprise, I found many indelicacies, which I did not expect in so celebrated an author, therefore I shall probably remain ignorant of the beauties of Shakespeare. Oh, that his genius had been better employed! then might those who seek to know Jesus, and him crucified, have known and admired his writings too.

"*Sab., May 28th.* While making arrangements to wait on God in his house, I received an urgent invitation to visit a sick woman. It was two miles distant, and very difficult for me to go, yet I thought it my duty—therefore sent the four older children to meeting three miles distant, took my little one and went to see the sick woman. The family have hardly the necessaries of life, while we have so many of those refinements which sweeten our enjoyment. On our return we called at a house

where lives an old man alone. It was old Dr. Dart, he was talking philosophy, and acting it; for with an invited friend he was eating some roasted potatoes on the head of a barrel. He apologized with a very cheerful countenance, said they were eating a very humble meal, but it was the best he had in the house. Poverty, where there is anything like refinement of manners and mind, does not appear half so disagreeable, as when there is nothing but vulgarity and ignorance.

"Thurs., June 1st. The road is filled with travelers going to a camp-meeting about ten miles above us. Some women passed yesterday who had walked thirty miles to attend.

"Sab., June 4th. Crowds are still going and returning from camp-meeting. Our family have all attended Mr. Wisner's meeting, and have been richly fed with sweet, divine truths.

"Sab., June 11th. Attended meeting at Milltown. The children walked. I never love them so well as when I see them thus presenting themselves before God.

"Thurs., June 15th. Saw dear brother Bascom, my sister's husband, who brought me the 'Life of Winter' and the 'Life of Dr. Hopkins.'

"Fri., June 16th. Have heard that Deacon Crocker, who is the chief pillar of our church, is under the necessity of removing from us, being out of employment. This will be a great frown of Providence if it takes place, next to the removal of our minister, which I fear will soon follow if God does not appear for us.

"Sab., June 18th. Attended a reading meeting,

Mr. Wisner being absent, and I enjoyed more than a common Sabbath's blessing in hearing the good Mr. Morse pray. Since meeting, have been much entertained with the life of Winter.

"*Sab., July 16th.* What a day of rejoicing has this been to our minister and his church! A degree of that joy which is felt by angels over one repenting sinner has been ours. We rejoice over four who have been admitted to our church. How strong my hopes that this awakening will not end here, that my dear children will also be the subjects of this work. Mrs. W. called to tell me that her son C. W. is under deep convictions. That he spent a sleepless night, he wept much and was in great distress. Should C. become a Christian, what a plant of renown he might be in the vineyard of the Lord!

"*Sat., Sept. 16th.* This evening attended prayer-meeting. It was delightful to worship God with the little number of his people after a day of fatigue and care. I thought how much more delightful it would be to worship him eternally and without any mixture of sin. The *eternal Sabbath of rest*. How delightful and harmonious the sound.

"*Sab., Sept. 17th.* Have not attended meeting to-day on account of the indisposition of my children. When duty obliges me to remain at home I often enjoy myself, and find a Sabbath day's blessing.

"*Tues., Sept. 19th.* Some remarks having been made derogatory to the character of another, gave occasion to our dear minister to say, 'No matter how true a report is, if we circulate it with a view

of lessening the reputation of the object, it is slander.'

"*Wed., Sept. 20th.* The 'Luzerne Congregational Association' is sitting here. I pray that God may grant them wisdom in all their deliberations.

"*Fri., Sept. 22d.* Have felt idle because I have not engaged in any of my undertakings. My father used to say that he had rather be driven with business than have little or nothing to do, and I have often felt the truth of this remark.

"*Sab., Oct., 1st.* This morning I awoke anxious to attend meeting. If I could not ride, resolved to walk. As is often the case when I determine to surmount every difficulty, Providence provided for me and I rode. I was very much edified by the sermons, and did not repent my attendance, although three miles from home and five children with me. With James before me and Seth behind on one horse I arrived safely. Sometimes I scarcely know what duty is. I wish to attend the worship of God with my children. If I cannot take them, it is my duty to stay with them, as they are too young to leave, and the difficulty of taking them is great. We ought to show more zeal for the worship of God than Christians generally do, yet to do what appears like saying, 'Come, see my zeal for the Lord,' does not glorify him.

"*Tues., Oct. 3d.* A girl who attends dancing-school, walks three miles, and crosses the river, and either has to burden some family with her company, or return home after ten o'clock at night, last evening gave me a share of the inconvenience arising from it. Without any acquaintance or invi-

tation she called and took tea, lodged, and breakfasted, thanked me for her entertainment and departed. I pitied the poor girl much for her folly, gave her my opinion, intending to spare her feelings yet be plain. Another case, similar to this, occurred this evening. It is humiliating to witness the folly of mankind. Read a chapter this evening to a child eleven years of age, who said she had never heard a chapter read before, nor had they a Bible in their house.

"Fri., Oct. 6th. This P. M. Mr. Wisner visited us. While engaged in conversation, a carriage drove to the door in which were two strangers. It proved to be Mr. Paine's eldest brother, Dr. James Paine, and his daughter Charlotte. I had never seen him before, and was never more happy in receiving one of my own brothers. His prayers and his conversation are a luxury, and prove him a dear follower of my own dear Saviour.

"Sab., Oct. 15th. Attended meeting at Milltown. Mr. Wisner made some remarks, which I applied directly to myself, and felt very much humbled for my stupidity. Prayers were offered by the deacons, during the intermission, at Mr. W.'s request.

"Sat., Oct. 21st. Attended prayer-meeting, five only were collected. Mr. Wisner prayed for the outpouring of the Spirit, as if he had the assistance of the Holy Spirit, or as if Christ had met with us.

"Sat., Nov. 4th. This evening went to prayer-meeting. Saw brilliant lights throughout the village. A humble light shone at the academy where we met for prayer. I felt happy in the idea of

meeting dear brothers and sisters. *I met them*, their number was three besides the minister, and what was worse they were just retiring. I had been detained and was too late. I felt ashamed indeed that I should not encourage the heart of our minister by a zeal for the worship of God, and more that I should cheat my own soul of heavenly food.

"Tues., Nov. 7th. Mr. and Mrs. Wisner made us a farewell visit. We, as a church, deserve the frowns of Providence, and we experience them in the removal of Mr. Wisner, and in the indifference or opposition of our friends and relatives. Mr. Wisner intends preaching here still, but we have reason to fear that his dismissal will be the next step.

"Wed., Nov. 8th. This morning Esq. Saltmarsh was suddenly removed into the eternal world. He was a useful inhabitant and a friend of Jehovah. Oh! that my work of life was done and well done. How sweet would be the sleep of death!

"Sat., Nov. 11th. Attended the funeral of Esq. Saltmarsh, where was a large collection of people. Heard while at the funeral that Dr. Satterlee, of Elmira, had mortally wounded himself with a gun that went off accidentally.

"Tues., Nov. 14th. Have heard the joyful news that Mr. Wisner has concluded to remain with us until spring.

"Sat., Nov. 18th. To-morrow is our communion day. Had the satisfaction of preparing the sacramental bread. Had sweet reflections while thus engaged, and could say—What am I, and what is

my Father's house, that I should do this for the King of kings, my Lord and my God.

"Sab., Nov. 19th. Our dear minister was ill, and unable to do more than administer sacrament. The affection of this church for Mr. Wisner is very great. Not one of its members would exchange him for any other minister, yet appearances are very dark in regard to his continuance here. The prejudices of the congregation are very great, but not greater than have been against every missionary who has been among us.

"Thurs., Nov. 30th. This has been our day of public thanksgiving. I did not attend meeting, as the weather has been unpleasant, and the meeting was at Milltown. Our Heavenly Benefactor has done much to gratify our taste as well as to supply our necessities. We partake of the great variety which God has given us richly to enjoy, and although endowed with reason, and capable of all the feelings of gratitude and devotion, yet we rarely exercise them.

"Fri., Dec. 1st. Received a visit from Mrs. Welles and Mrs. Hollenback, friends and relatives of my early days. Friends and attachments formed at that period are peculiarly dear, particularly when strengthened by a long series of favors, and a continued confidence.

"Sat., Dec. 2d. Brother Bascom called to-day. He is authorized by the trustees of the academy to apply to the Theological Seminary at Andover for one who is qualified to teach our academy, and preach to us, as we have reason to fear that our dear pastor will not long continue with us. I find

much access to God in prayer when pleading that a door may be opened for his stay with us.

"Sab., Dec. 3d. Mr. Wisner preached this A. M. His text was, 'And Jehosaphat said, Is there not yet a prophet of the Lord, that we may inquire of him? And he said, There is a man whose name is Micaiah, but I hate him, for he doth not prophesy good concerning me, but evil.' Mr. Wisner used arguments which his adversaries could not gainsay or resist. On our return from meeting we called to see an aged lady, Mrs. Prentice, who has probably but a short time to live.

"Wed., Dec. 6th. Last evening I was called to sit up with Mrs. Prentice, who was not expected to survive the night.

"Fri., Dec. 8th. Mrs. Prentice was buried to-day. She was a woman of good sense and education. She was the daughter of the Rev. Mr. Owen, of Groton, Connecticut. Although more than eighty years of age her faculties were not impaired, and there was still much sprightliness of mind and gayety of manners apparent. She paid much attention to her dress, and a stranger would not have supposed her more than seventy.

"Sat., Dec. 30th. Mr. Paine invited Mr. Cook and his brother this evening to supper, they being left alone in their house. Their connection was very singular. Two brothers married the mother and the daughter, and the youngest brother married the mother.

"Sab., Dec. 31st. Am very much entertained with Miss More's 'Christian Morals.' She has driven me from some favorite but false notions.

Few writers have ever probed my heart so deeply, and exposed its evils so much to my own view, nor has any author ever excited a more humbling sense of my attainments, and of my imperfections. I hope God in his goodness to this sinful world will spare the life, and preserve the mental powers of one so useful.

"Sat., Jan. 6th, 1816. Attended prayer-meeting this evening. Found no one there but Mr. Richards, nor were any other there but myself and children. Mr. R. sung and prayed, and while I enjoyed the blessing lamented that the ways of Zion should thus mourn.

"Sab., Jan. 7th. Rose this morning with a desire to attend meeting. Although the weather was disagreeable, I made ready with my children to walk to Milltown. Just as we were on the point of setting out, with some doubts whether we should not suffer from the cold, Mr. R. came in and said he had liberty to take me and the children to meeting in Mrs. Welles' cutter. I could not but think this a kind interposition of Providence, as we must otherwise have suffered, for we had not gone far when it began to snow, and has continued through the day. I did not expect preaching, but just as meeting began Mr. Parker came in and preached, much to our comfort.

"Wed., Jan. 10th. Had an invitation to an entertainment this evening. Made several excuses, but none would answer, so with a heavy heart I went. My surprise and pleasure were great on finding the party composed of Mr. and Mrs. Wisner with their father, and Mr. Guernsey, the pre-

ceptor of the academy. We enjoyed ourselves in rational conversation, but these pleasures will be short, as Mr. Wisner's connection with this church is soon to be dissolved, and we shall be as sheep without a shepherd.

"Sat., Jan. 13th. Attended prayer-meeting this evening. But two persons besides my own family were present. Mr. Wisner prayed with much fervency for the church in this place.

"Sab., Jan. 14th. Our dear minister has this P. M. bid a long farewell to Athens—not expecting to preach here again, nor is it thought advisable to have reading meetings at present.

"Sat., Jan. 20th. Our dear minister has this day removed from us to Ithaca. He bade us an affectionate farewell. When he had gone I wept for myself, and for my children.

"Thurs., Feb., 1st. Took a ride with my children to Smithfield, to visit my sister. We were all pleased, and loved our little cousin 'Harriet Newel,' Laura's first-born. I felt an affection for it, much like what I felt for my own.

"Wed., Feb. 7th. Rev. Mr. Smith arrived, and is to preach a short time for us. His society is very instructive, and amply rewards us for whatever trouble or expense we incur for his entertainment.

"Sab., Feb. 11th. Have been much strengthened in my wishes and hopes of being faithful to my children by two discourses which I have this day heard from Mr. Smith, on these words—'Train up a child in the way it should go, and when he is old he will not depart from it.' He agrees with

Mr. Williston, and many other divines, in supposing that God has made a covenant with believers and their seed—that if believers are faithful to their children, he will convert every one of them.

“Thurs., Feb. 29th. The ‘Luzerne Association’ meet this week for the purpose of dismissing Mr. Wisner. This is a stroke which will leave our church low. This associaton is a body of eminently pious divines. A number of them, after their conversion, left lucrative employments, and devoted themselves to the less profitable business of the ministry. Some have had a public education, and the advantages of the ‘Andover Theological Seminary.’

“Mon., March 4th. Had an opportunity of assisting by charity a soldier who had been wounded. His leg had been broken in three places, a ball had remained three weeks in the other knee, one eye lost, one ear cut in pieces, and a sabre wound in the side, in which were taken fourteen stitches. His countenance was very good, and it was gratifying to assist him. If it was done with a right motive, it was a pleasant way of laying up treasure in Heaven.

“Sat., Feb. 15th, 1817. The cold is very intense. Mr. Smith says it is the most severe winter we have had for forty-eight years. There are many sufferers on account of it. The extreme distress it brings is such as I have never known. Yesterday the cold was really terrifying. The streams being frozen, a famine almost prevails, and I am under serious apprehension that some will actually perish from want. We have baked our last bread, but

it is not for myself that I fear. It is for those who have no bread, nor any other comfort, and many such there are around us.

"Wed., Feb. 19th. Yesterday Mrs. Reddington became the mother of three sons at a birth.

"Wed., Feb. 26th. Mrs. Gregory watched with Mrs. R.'s last babe the night on which it died. Not one has been spared.

"Sab., March 2d. Cold, famine, and pestilence seem every day to increase, and threaten desolation. The oldest person of our acquaintance remembers no such time. A mother thinly clad came three miles through the storm, to beg a trifle for her children to eat. I have partially relieved three families to-day. The one best provided for had nothing save some frozen potatoes and milk—a family of nine children.

"Wed., March 5th. The very great and extreme severity of the weather has abated. It has been remarked by elderly people that such a severe winter has not been known since the year 1780."

The drought and severity of the weather, of which Mrs. Paine speaks, were felt extensively through the country. The summer of 1816 was very cold. Snow fell for more than two hours on the 3d of June, and vegetation was cut off to an alarming extent.

The drought and scarcity prevailed also through 1817, 1818, and the effects were felt greatly through the winter of 1819. Many families suffered for want of food, and many cattle starved to death. They were frequently found leaning against the fence through weakness, and were often found dead

in the fields. The oldest people then living knew of no such time of cold, and famine, and general calamity.

Wells were dry and water scarce. The spots on the sun also added terror to suffering among the illiterate. It was a wonder how the poor subsisted, for the rich had barely the necessities of life, and provisions could scarcely be obtained at any price. Some nearly perished from cold and want. One family had nothing but damaged turnips. Cold and famine, during the severity of February, 1817, seemed every day to increase, and were sometimes terrific.

Abisha Price was greatly straitened for food for his family, and started out with his gun almost in despair, when he saw a fawn, and was upon the point of firing at it, but discovered that a wolf was approaching behind him. He turned and killed the wolf, then pursued the deer, killed and dressed it, and took it home to his family with a joyful heart. He went to Esq. Saltmarsh, made oath that he had killed the wolf, and obtained a certificate for which he received of the county treasurer twelve dollars bounty. But for the success of this day, he said he could not have supplied his family through the season with the necessities of life.

"March 8th, 1817. We have just heard the mournful intelligence that a little son of Mr. Park was drowned under the ice in the Susquehanna River."

Not long after a little grandson of Major Flower was returning home, driving a horse before a

sleigh. They were all found drowned the next morning under the ice, where they had lain through the night.

JOURNEY TO BRAINEED

About 1818 the cause of Indian Missions engaged the attention of many in this part of the country, and several persons offered themselves to the American Board of Missions, to be sent as missionaries to the Indians, and were accepted. Rev. Ord. Hoyt, of Wilkesbarre, was appointed to the superintendence of the mission among the Cherokees. Soon after a location was made at Brainerd, on Mission Ridge, about ten miles up the Chickamauga Creek, and a few miles from Lookout Mountain.

Here these devoted missionaries gathered a mission family, of more than a hundred natives, under their care, with schools, agricultural instructions, and many religious privileges. The "Mission House," was built by the president. Mrs. Paine, possessing much of a missionary spirit, being acquainted with some of the missionaries, and having a high estimation of the advantages to be enjoyed there, proposed to her husband, who was in poor health, to remove South, in the neighborhood of the mission, where his health might be improved, and their children might receive the benefit of the establishment. The plan was matured to their mutual satisfaction, and after due arrangements, the family, consisting of the mother, four sons, and a servant girl, with a faithful man to take charge of them, commenced their journey, November, 1820. Mr. Paine attended them as far as Fred-

erick, Maryland, where they expected to meet some missionaries who were destined for Brainerd. Mrs. Paine's journal says, "While waiting there, Mr. Paine accompanied us to Washington. We heard the President's Message, and felt grateful for the interest taken in the poor natives. The address cannot fail to raise him in the estimation of the benevolent. After returning to Frederick, and not meeting with the missionaries, it was thought best for us to proceed. Mr. Paine was obliged to return to Athens, that he might settle some secular affairs, intending immediately to prosecute his journey to Brainerd on horseback.

"While at Frederick we became acquainted with the Rev. Mr. Davidson, and heard him preach. One evening the conversation turned on Dr. Boudinot's 'Star in the West.' Mr. Davidson said he had a friend who had greatly ridiculed the idea, yet wished to read the book, which he did without sleeping, and before half finishing it became a convert to its doctrines."

It was a favorite theme with Mrs. Paine that the natives of our country were the lost tribes of Israel.

"We passed through Winchester, and Harper's Ferry, which Gen. Jones supposes a greater curiosity than the Natural Bridge, appearing to be built in a large cleft of the rock through which the river passes. We saw the Natural Bridge also, so often described by others. From a projecting rock on the north side of it we had a view of this most fearful abyss, the bottom and each side of which are composed of limestone rock, so regularly

wrought as to lead some to the absurd conclusion that the whole is a work of art, not of nature. I shudder at her temerity, who we were told ascended and turned three times round on a stump, so near the verge of this awful precipice that I dared not go within its reach. A gentleman described the Otter Peaks, a large pile of rocks on Blue Ridge. A rock weighing many tons was balanced on the top of another; the surface of this rock was a space only large enough for two to stand upon, yet he saw a young lady ascend this place and dance there. Is there not a high degree of infidelity in thus trifling with death? We were willing to believe her the same foolish girl who performed at the Natural Bridge. We were much pleased with the hospitable treatment we received at the Bridge Tavern. The blacks at the house were treated with much kindness, and I was agreeably surprised in seeing one of them reading her Bible. I asked her where she had learned, she said, 'At the Sabbath-school,' but added plaintively, 'We cannot have them any more.' I heard this lamentation from many a poor African.

"As we approached Knoxville, we met with much kindness from several families, some of whom felt much interest in our object. These formed a perfect contrast to the conduct of one family where we spent the Sabbath. The landlord was a weak intemperate creature, and his wife, of course, had the command. They were in good circumstances, but ignorant and profane. The family of blacks were numerous, and had nearly obtained the ascendancy. The house was not large,

we were obliged to occupy the bar-room. We felt ourselves on more than heathen ground. While the children of the family and the negroes formed a common group in playing ball and swearing, I collected my children around me and we alternately read aloud in our Bibles. I suppose our bigotry, as they would term it, was a subject of ridicule in the early part of the day, but after a time one and another came in to hear a story read, until a small audience of blacks and whites were collected around us. I felt much rejoiced in being able to command their attention, and selected the most entertaining and instructive accounts, and read chapters which described the doom of the wicked. Mrs. W. (the landlady) sighed often, I suppose at the small prospect of comfort in her husband or children which she had in this world or the next.

“When leaving the well-cultivated and fruitful soil of Pennsylvania for the fertile regions of the South, we were greatly disappointed in finding a country comparatively barren. Yet we could not but ascribe this and almost every evil to slavery, that bane of happiness and of almost every good principle. There was to me a gloom overspreading each field and prospect, similar to what one might see in passing through a country desolated by the ravages of war; only this we might believe transitory, the former permanent. It seemed that the ground was doubly cursed for their sake, nor was the curse less discernible on the minds and manners of the oppressors. Idleness, that source of vice, was a predominant feature. One said to me, ‘If you were to live here you would like our coun-

try better than any you ever saw; and slaves save so much *drudgery*.' True, but this *drudgery* is generally left *undone*! The remark was often made that the slaves did not half support themselves. I believe that an income of five hundred dollars at the North might support a family more comfortably than fifteen hundred dollars the owner of twenty slaves.

"We found the poor slaves very grateful for the least instruction. I asked myself if the perishing souls of these blacks were not also valuable, and if these wretched abodes were not *Mission Ground*, such I was resolved to consider them; here to begin my labors, and to lose no opportunity of telling them that they had souls most precious, to be saved by faith in the Redeemer.

"At one place we saw four small children, the eldest eight years old, and their mother was dead. These had lately been purchased of their master for one thousand dollars.

"We saw an encampment of nearly one hundred negroes waiting to bury one of their companions, now in the agonies of death from the effect of poison administered by one of his comrades with whom he had a quarrel. The overseer said his master would not have taken two thousand dollars for him. We visited the dying man's tent; his wife and children surrounded his bed in much affliction. I asked his wife if she thought him prepared for death. 'O yes, madam, through the merits of our Lord and Saviour, I trust he is.' She seemed to speak this with the heart and understanding. A poor decrepit gray-headed negro stood

by. I asked him if he was prepared to die. He replied, 'O no, I don't think I am.' This poor creature without hope of a happy future, did not look as if he could survive the fatigue of a journey to Alabama, whither the overseer said he was taking the crew for trade. One who made a good appearance asked me to walk into her dwelling. This was the first which did not seem like an abode of wretchedness. It was neat and fancifully fitted up with curtains and good beds. She said she had been owned by many masters, and that all her children were sold. 'At first it almost broke my heart,' said she, 'but I am case hardened.' I inquired if there were any Christians on the plantations. She told me of one who was very good, whom his master and mistress and all loved. Soon after, I saw the gray-headed negro almost bent double with age and infirmity, but his countenance was expressive of a benevolent heart, and peace of conscience. I said to him, 'They tell me you are a very good Christian.' 'O no, mistress,' he replied, 'we read there is none good but God.' I found this poor slave an intelligent humble follower of Christ. It was most delightful to see their sufferings thus ameliorated.

"Instances were not unfrequent of mothers being sent from Virginia to Alabama, leaving a family of little children at home, and in these cases they were inconsolable. These bands were generally chained through fear of opposition. In some of them mulattoes might be seen, said to have been sold by their own fathers!

"It must not be supposed that all alike were

wretched; we saw many whose slaves were treated well, were well fed and clothed, yet they cost their owners far more than they could earn.

"A runaway slave had been taken up on the plantation of Widow A. Young Atkins came in and said, 'Well, we put the fellow to torture, and he has confessed who his master is. He is a likely young fellow,' said he, 'and we could not think of putting him in jail, as there was one there already who had been taken up for a runaway, and placed there until his master should come, but his feet were frozen, as he had no fire or blanket.' I expressed my horror, regretting that we had passed the jail fifteen miles, and could not leave him one. Mrs. Atkins said this was nothing, that three years ago a black fellow was condemned to be hanged for stealing a horse which he rode only three miles, that he was put in jail at Wythe, where he lay during the winter without fire or blanket, and when taken in the spring to the gallows, the blood and water dropped from his legs and feet, which had been frozen to his knees; and his toes dropped off! Fain would I have disbelieved this dreadful story, which was confirmed by two or three of the family.

"One more account shall close this catalogue of woes. Our landlord in one place related the following:—

"A black fellow on the allowance of only one peck of corn a week had been able to split one hundred rails each day. His master came to him and said, 'I have laid a bet that you can to-morrow split two hundred and twenty rails, cannot you

gain it?' He said, 'I do not know, master, but will try.' He rose early and by great exertion accomplished it. His master instead of rewarding him with approbation, says, 'I know now you can, and you shall accomplish this every day.' He tried but was not able to finish the task, and was severely beaten. On the third day he fell short still farther, and was again beaten, with his short allowance of food, and repeated chastisements. At length he was not able to finish one hundred. His master in a rage approached to beat him, when the negro seized him by the throat and strangled him to death, for which, adds our landlord, 'I saw him hung.' I heard many slaveholders lament that a black had ever come from Africa. They know not what can be done with them.

"We had not ceased to travel any day since leaving Frederick, excepting on the Sabbath, and until within thirty-two miles of Brainerd. Here the rain had rendered the creeks impassable, and we were compelled to wait three days. Our host and hostess were amiable and very kind, but with their poor management indoors and out, they could neither make us or themselves comfortable, though living on a farm which in New England could have supported a family in good style. Their house was without an outer door, or one pane of glass, and unfurnished with shovel, tongs, and-irons, or tea-kettle, with very few chairs, and little table furniture.

"We learned here many things about the missionaries. Our host said they were doubtless the best people that ever came into their country. We

were now on Cherokee lands, the appearance of which was very pleasant, there being no underbrush in the woods, and the traveler could proceed without interruption.

“We took leave of our hospitable friends as soon as we could proceed with safety. But we found the creeks much swollen and ourselves in peril several times. I clasped my children in my arms, but could not have saved them had we overset, as the horses could hardly stand in the swift current. Can we ever forget the good hand of our God which carried us through! We spent a comfortable night in a little hut near the creek, and the next night we trusted would bring us to our place of destination.

“We crossed the Tennessee through much danger in a boat which was said to be old and doubtful. The river had not been so high in many years. My fears were wholly allayed by a deep impression of these words, *‘It is I, be not afraid.’* After this I enjoyed the sublime scene. We passed the last habitation between us and the mission, but near sunset we found ourselves in a dark forest, the rain falling in torrents to which we were wholly exposed, and the evil was greatly increased when we arrived at a high hill, which with much fatigue and difficulty we ascended. To our great joy at length we saw a light glimmering on the left. We had arrived at the consecrated spot. All appeared happy, the doors of each cabin near the mission were open, in each of which was a blazing fire, around which the Cherokee boys were playing merrily. We passed by these cabins and entered the

mission house, where we were received with much cordiality and surprise by the family. We were introduced to a room where was a long table, around which several well-dressed Cherokee girls were sitting at work, each with her work-basket before her. A good supper was quickly prepared, and we were most agreeably surprised in finding some luxuries to which we thought we had bid adieu. After this happy interview we retired to bed. We were led to a chamber neatly furnished, where we found a good fire. All these things exceeded my expectations. I felt sentiments of gratitude to the dear missionaries, and was truly thankful to this great Giver of all.

“I shudder at the recollection of all our dangers, the more on account of the children, and I love these young soldiers for their patience and perseverance.

“Having one female attendant and four sons, I used sometimes to think of Christiana in Bunyan’s ‘Pilgrim’s Progress.’ Our sleep was very sweet this night. The early bell called upon us to rise, and the bell for prayers summoned us to the dining-room, and here I had the satisfaction of seeing the mission family, the precious property of the Christian public and of the American Board. More than ninety interesting Cherokee children were assembled for prayers. A portion of Scripture was read, we heard those children of the forest sing the praises of our God, and bowed with them the knee to Jehovah. The children of the school we ever found most affectionate and interesting; the natives have minds superior to slavery, nor can any

tyrant subject them, yet they own many slaves whom they treat with kindness. We found the minds of the children most susceptible of improvement. Religious instruction did not seem like a tale twice told. Their books were their delight, and they seemed to realize their advantages as something new, and which might not always be enjoyed.

“Charles Hicks is well-known as a Christian and as chief of the nation. He had two sons and a daughter in the school. The latter was an interesting, superior girl; her form was elegant, and she possessed much genuine wit, which afforded us all much entertainment. I had the satisfaction of seeing her improve in her temper, which was at first quite ungovernable, and with the utmost joy I saw this dear girl enter an apartment where I was sitting one evening without a light, and kneel down and pray with much earnestness.

“Little Harriet Newel I loved much; she was an interesting sweet child, but easily offended, which she manifested by pouting. I gave her a cake which being broken displeased her. She turned away without accepting it, haughty and straight as an arrow, but reflecting turned with a charming smile, received her cake, and said, ‘Mrs. Paine, I will give you my basket,’—her only treasure.

“Wit, beauty, and genius are not unusual among these children of the forest.

“Delilah Fields I had reason to think was a Christian. I had brought some presents from the school of Miss G. at Athens for the school here. I requested Delilah to write them a letter. One

evening she came into my room and said she would write. I gave her pen and paper, but she said 'she did not know what to write.' I dictated the first sentence, and turned to my own engagement. In about half an hour she brought me her letter finished. Very few children would have written as well, for she was not twelve years old. It could hardly be believed that a child of her age who had been at school but two years could write this. It was published in the *Religious Intelligencer*, and I have since seen it in the *Missionary Herald*.

"John Newton was supposed to be a Christian. He was only twelve years old. He was not only loved but respected. There was a degree of dignity in his manners which I rarely if ever saw in a youth of his age. In the coldest morning when called to prayers, while many of the children were trying to secure themselves a good seat, or wrapping themselves warmly in their blankets, without a choice of seat or a blanket, John Newton, regardless of the cold, with his eyes fixed on the reader, paid the closest attention to what was read and to prayers. He was brother to Harriet Newel. Neither of them had any mixture of white blood. I have often admired their bravery, and their indifference to their food, nor did it afflict them to lose a meal. Excellent fish were plenty, and the boys were fond of fishing. There were formerly no grist-mills in the nation. They are in the habit of hulling corn and making *conahenna*. This is made by pounding the corn, wetting it with lye, then boiling it several hours until it becomes about the consistency of gruel. We could hardly have

supported the table without this dish. We also had meat, corn bread, and wheat bread, and sometimes a pudding. Our toil was very great, there being but three sisters able to do any part of the mission labor. After my children became inured to the fare of the mission table, they were healthy and contented. They were greatly amused by frequent excursions about the grounds, and much pleased with the hospitality of the Cherokees.

“Marriage is quite customary in their nation, but formerly was but little known. A gentleman from Georgia four years ago passed through the nation, and again last year. He says their improvement as a nation is astonishing. Many of them live in good style. The women spin and the men cultivate the lands. The first class of the men wore fine broadcloth and appear like gentlemen. Ross was a chief, kept a store and post-office. Their connections were numerous and respectable, and lived in brick houses.”

Mrs. Paine received some intimation from her husband that the state of his health was such he would not be able to endure the journey as had been proposed. She writes, “Mr. Paine began his journey to Brainerd, but was unable to prosecute it, which rendered our return necessary. A man was sent commissioned and prepared to remove myself and children again to Pennsylvania. There was no doubt in the minds of our pious friends at Athens, there was no doubt in the minds of the missionaries, nor could there be any in my own mind as to the duty of returning. We left the mission, April 3, 1821, with feelings of the deepest re-

gret, which could only be soothed by the prospect of meeting a husband and a father. The missionaries and the children affectionately assembled in the piazza, where a prayer was made and a parting hymn sung. We took leave of the children individually, some of whom wept aloud.

“Mr. Paine expected if his health admitted to meet us in Virginia. Our expedition was greater than we had anticipated, and it was not until we arrived in Pennsylvania, on the first of May, that we saw him pensively riding down a long hill, and fording a river, without observing us, until one of the children grasping his hand says, ‘Pa, we are all here.’ Merciful Father, how great was thy mercy and goodness which enabled us to say, ‘We are all here.’”

Mrs. Paine’s life was that of a uniformly devoted Christian, always watching for opportunities for usefulness. Even after her hand was palsied in her last sickness, she commenced a note to a friend, which she could not finish, recommending an object for the benefit of youth, that would be elevating and instructive. But the map of the Celestial city was ever before her, and when the messenger called for her to go thither, she was not surprised. She calmly said, “I have done with the world, I have nothing more to do. To look back, all is darkness, but,” pointing upward, “yonder, yonder up there, all is bright, beautiful, beautiful. There is the Father, Son, and Holy Ghost.”

Death is welcome to those who have nothing to do but to die. She closed her mortal existence, Oct. 6, 1834, in full faith in the Resurrection.

"Christ the first fruits, afterward they that are Christ's at his coming." A beautiful poem she wrote on this subject, some years before her death, may be appropriate to insert.

THE RESURRECTION OF A GOD.

TWICE had the sun in darkness left the world,
And twice had night her sable robes unfurled,
And anxious nature in suspense yet stood,
Death held his scepter o'er the Son of God!

The hours in solemn silence passed away,
The guards were waiting the approach of day,
The midnight moon gleamed on the extended spears,
Their helmets still reflected back to stars.

At length the day-star blushed around the east,
And cast her beauteous beams on distant west;
Sweet morn once more dispelled the gloom of night,
The azure sky again was dressed in light.

When, lo! convulsions shake the solid ground,
Spreading confusion and dismay around!
A glorious angel swift descends from heaven,
The guards fell backward, from his presence driven!

His face divine beams with immortal glow,
His form celestial, garments white as snow;
The seal was broke; the stone was rolled away,
Angelic guards the wondrous work survey.

The seal of death was broke, the work was done,
The angel sat upon the ponderous stone;
Death from the sepulcher shrunk back to hell,
The awful news of ruin there to tell!

But who is this, arising now, comes forth
In robes of blood and garments dyed in death?
In awful majesty, lo! see him come
Divine and lovely from the yielding tomb.

O Zion! 'tis your king—ye Christians tell,
This is your God, who broke the powers of hell;
For you, the wine-press he hath trod alone,
For you, the vengeance of his God hath known!

And now behold the resurrection morn,
Angels behold the first of nature born!
He rises conqueror from the cruel grave,
He comes, O guilty man! with power to save.

Ne'er did the world behold the rising sun,
In glory thus victorious return;
The morning stars with joy together sang,
The echoing sound o'er heaven's wide concave rang.

The God of mercy from his throne looked down
Well pleased that through the atonement of his Son,
He could be *just* and on redemption's plan,
Save guilty,—ruined—yet still favorite man!

Soon shall the deserts blossom and rejoice,
Soon will the nations raise their tuneful voice;
From distant heathen lands—from shore to shore,
The Babe of Bethlehem sing—the triune God adore.
ATHENS, August 7, 1829. A. P.

NOTE OR CONCLUSION.

There are doubtless many interesting facts connected with the history of Athens that have not come to the knowledge of the writer.

It is not claimed that the record is all that could be desired; it is hoped, however, that it may aid in a future and more complete history of the country in this vicinity, whenever another hand shall undertake the task.

NOTE.—Chickamauga was a reservation of the Cherokee nation, containing twelve thousand square miles, guaranteed to them by the United States government; two-thirds of which lay in the northwest part of Georgia. Brainerd, the first missionary establishment of the American Board among the Cherokees, was made in 1817, on what has been since called Mission Ridge, much noted in the late war, and within the bounds of the reservation, with farmers, merchants, physicians, and teachers, to

instruct the natives, and introduce among them habits of industry and civilized life.

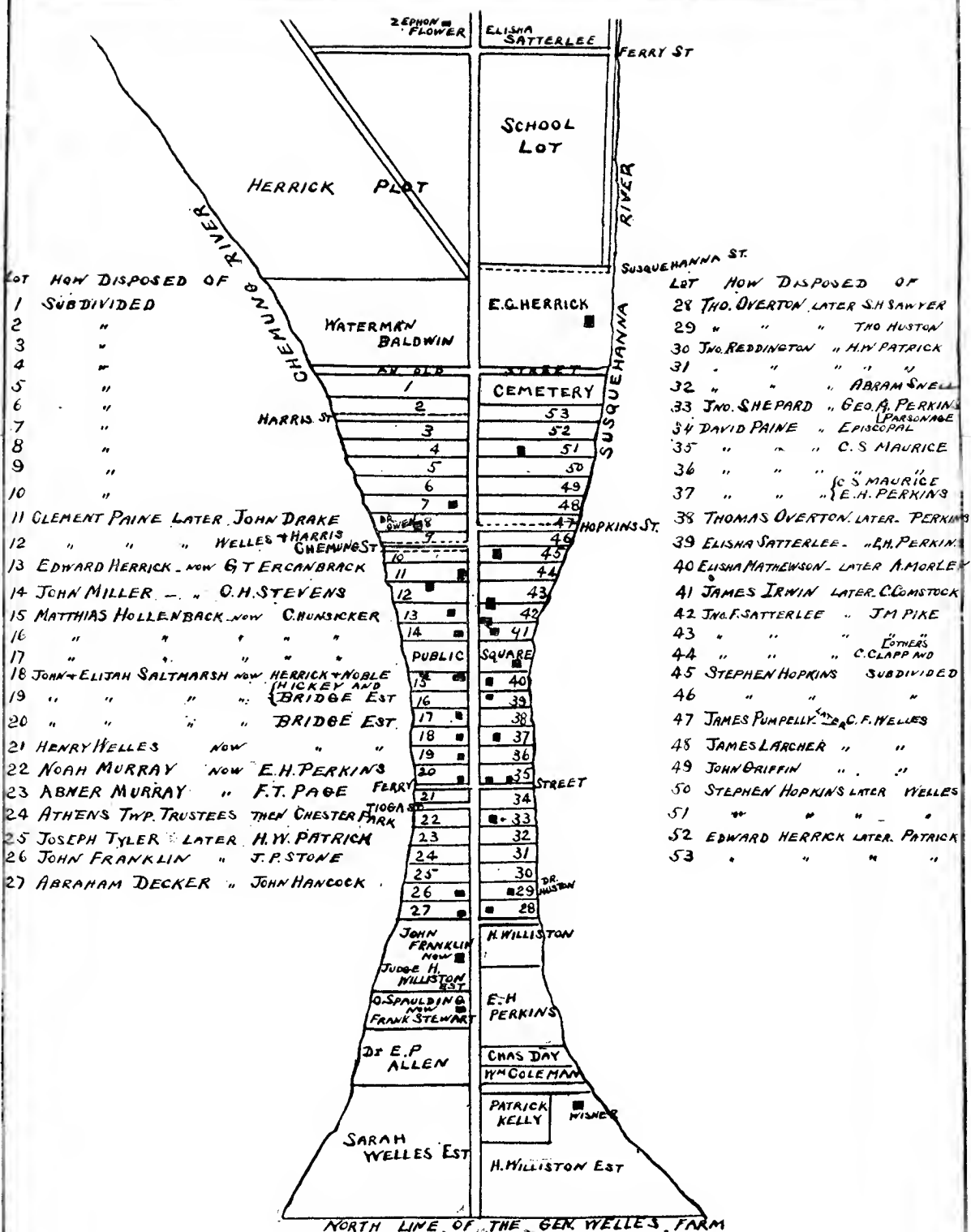
The mission was in successful operation until the laws of Georgia were extended over them. Two of the missionaries were imprisoned for refusing to take the oath of allegiance to the State of Georgia. They were taken from their fields of labor, by armed soldiers, and immured in the penitentiary for a year and four months.

The lands of the Cherokees were surveyed and divided into farms, and distributed by lottery among the inhabitants of the State. The United States also took the 8,000,000 of acres of land, paying them the sum of \$500,000, and removed them beyond the Mississippi. Such were the hardships they endured when journeying to their new homes that one-fourth of them died on the way.

They were removed across the Mississippi in 1827, '28, and '29, numbering more than 20,000 when they left Georgia. Many of the missionaries went with them. They are now called a Christian nation.—*Vermont Chronicle*.

NOTE.—Near the close of the late war, a gentleman from Chicago with two officers from Chattanooga, visited the old Brainerd Mission Station on Mission Ridge, seven miles east of Lookout Mountain. The mission-house and mill are still remaining. In a clump of trees near by is the old mission graveyard. The monument of Dr. Worcester, whose dust has been removed to New England, is in a state of preservation, and the inscription plain. He died while on a visit of kindness to the Cherokee people.

Mr. Vail, who went as a missionary farmer in 1819, is the only remaining representative of the mission, now living near Chattanooga, and is an elder in the church at that place, the church being composed, in part, of members from the original Congregational Church at Brainerd. The gentlemen were greatly interested in Mr. Vail.—*Missionary Herald*, 1866.



TIOGA POINT AS SURVEYED BY JOHN JENKINS UNDER THE CONNECTICUT TITLE, 1786.

APPENDIX NO. I

IN 1828 Colonel John Franklin, of Athens, Pennsylvania, prepared a series of articles, which were published in the *Towanda Republican*. The number for February 14th of that year, containing the account of the Battle of Wyoming, will no doubt be read with interest, coming from that remarkable man.

As I was living in Huntington, upwards of 20 miles from Wilkesbarre, from the 1st of June, 1777, to the 3d day of July, 1778, and although I can state the facts, I cannot name the dates of all those transactions.

The inhabitants in their respective districts erected forts to resort to for defense in case of an invasion. Two forts were erected in Exeter, one at Wintermoots, and the other at Jenkins, at the Lackawanna ferry. Some time in June two or three men were murdered up the river above the forts in Exeter, by Indians or Tories. Application was then made to the Board of War for Captain Spalding with his company to be sent to Wyoming to defend the inhabitants; orders were given for that purpose. The company was at that time with a Pennsylvania regiment at or near Valley Forge, when the orders were received for them to return to Wyoming. But probably from the influence of Pennsylvania Tories, or others who were opposed to the inhabitants holding the country under the jurisdiction of Connecticut, or as was suspected from some evil design, the company was not permitted to return immediately to Wyoming, but were kept with the regiment and marched a different course for several days and were finally discharged at Lancaster, from which place they marched

for Wyoming, and arrived at Shoop's Inn, in Northampton County, about 30 miles from Wyoming, on the evening of the 3d of July, the day on which the massacre took place. Had they not been thus detained, they would have been at Wyoming at least six days before the battle was fought.

Having satisfactory information that an army was on their way to invade the settlements, Colonels Butler and Denison, with six companies of militia, and Captain Hewit's company, marched some distance up the river the last day of June, with a design to meet the enemy and attack them before they reached the settlements below, but returned without discovering any except two Indians, who, having their retreat cut off, attempted their escape by swimming the river. Lieutenant Roswell Franklin and another person pursued them with a canoe, and dispatched them with their setting poles in the river. It appeared that the body of the enemy, to prevent being discovered, had marched through the woods back of the mountains some distance from the river settlements. It was well ascertained that the Wintermoots and some others had driven cattle over the mountains to feed the enemy when on the way. Having ascertained that the enemy were not far distant, the inhabitants resorted to their respective forts with their women and children; those in the neighborhood of Wintermoots resorted to that fort, where Daniel Ingersoll, who resided in the neighborhood, took the command.

On the first day of July two of the Wintermoots left their fort and went over the mountain on pretense of making a discovery; they returned to the fort very quietly in the evening, and called for entrance. The gate was opened when the villains led Colonel John Butler with his army of Tories and Indians into the fort, and the few innocent families who had resorted there for safety were made prisoners. On the morning of the 2d July a detach-

ment of the enemy marched to Jenkins' fort, where the few families in that neighborhood had resorted for safety, not being able to defend themselves, surrendered, and the enemy took possession of the fort and made prisoners of its inmates.

July 2d, at nine o'clock in the evening, I was at Huntington, a mile from home at a neighbor's, when I received by an express the following letter:—

“KINGSTON, 2d of July, 1778.

“To Capt. JOHN FRANKLIN.—Sir, you are commanded to appear forthwith, with your company, at the Forty fort in Kingston. Don't let your women and children detain you, for I don't think there is any danger at present, for the enemy have got possession of Wintermoots fort, and I conclude they mean to attack us next. You will act as you think prudent about ordering the women and children to move to Salem; but you must not wait one moment to assist them.

“NATHAN DENISON, *Colonel.*”

“To Capt. WHITTLESEY,

“You are desired to forward the above with all possible expedition; don't let anything detain this—press a horse if needed.

“NATHAN DENISON, *Colonel.*”

My company lived scattering—a part in Huntington and the remainder along the river from Shickshinne to near Berwick—the greatest number however lived in Salem. The letter was copied and sent to my lieutenant, Stoddard Bowen, at Salem, with directions to have him meet me at Shickshinne early the next morning, with all of the company that could be collected in that quarter; notice was also given to every family in Huntington. Two

of the company from Huntington were at that time in Shawney, and three at Shickshinne.

Early in the morning, July 3d, I took my family to a neighbor's house, where I met with six men, all that could leave Huntington with safety to the women and children. We marched to Shickshinne. Lieutenant Bowen had been there, and taken with him three men who were there, and had been gone an hour; he had left a sergeant to collect the men in Salem and follow him. We had gone but a short distance when we met an express (Benj. Harvey) with a letter from Lieut. Col. George Dorrance, informing me that "the Tories and Indians, about 600 in number were in possession of Wintermoots fort—that he expected they would attack Kingston next, and requested my assistance, with my company, with all possible speed." He had also written a few lines to a Captain Clingman, who was then stationed at Fort Jenkins, near Fishing Creek, with 90 men, requesting his assistance with his company at Kingston. I also underwrote a few lines to the same purport.

When we reached the garrison at Shawney, we had information direct from Kingston that Colonels Butler and Denison with all their forces had left the fort and formed a line at Abraham's Creek, a short distance from the fort, and did not expect an attack from the enemy until the next morning. From that information I left part of the men I had with me to wait a short time for the arrival of the residue of the company from Salem. I marched on with four others, and when we came opposite to Wilkesbarre we heard the firing, not heavy, but scattering. We hastened on with all speed, and found on arriving at Kingston fort that a battle had been fought, and Colonels Butler and Denison with 15 or 20 others had in their retreat gained the fort. Colonel Butler tarried there but a very short time, when he crossed the river to Wilkesbarre. From

Colonel Denison and others I got the following particulars. The enemy having possession of the two upper forts, it was expected they would attack Kingston next. Five companies of militia, to wit: three from the east side of the river and two from the west, with Captain Hewit's company, were collected at Kingston fort. In consequence of the enemy being in possession of the upper forts, no assistance could be had from the inhabitants in that quarter. The enemy had taken possession of all the water craft at Jenkins' ferry so that the Lackawanna company commanded by Captain Jeremiah Blancher, had no way of getting to Kingston unless by going down on the east side of the river and crossing at the fort, and leaving their families behind where they might have fallen an easy prey to the enemy.

The precise number collected at Kingston fort was not ascertained. I am, however, confident from my own knowledge that the whole number, including Captain Hewit's company, did not exceed 300 men. I knew every man that was in the battle from Shawney; their whole number was only 44; a small number from each company was left in their respective forts to guard the women and children.

On the morning of July 3d Daniel Ingersoll, then a prisoner in Wintermoots fort, was sent by Colonel John Butler, commander of the enemy, with a flag to Kingston fort, proposing to Colonels Butler and Denison that on condition of surrendering without bloodshed, he would give them good terms of capitulation; a surrender was refused and the flag returned with information accordingly.

After the flag returned, Colonels Butler and Denison, with all their forces, left the fort and formed a line at Abraham's Creek, with a view of attacking the enemy before they reached the fort; that in case they were not able to hold their ground they could retreat to the fort. Captain McCarragan, of the Hanover company, gave up the

command to Captain Lazarus Stewart, an old warrior, and went with him. Lieutenant Lazarus Stewart, Jr., went on as a volunteer in the same company.

Some short time after the middle of the day it was discovered that the enemy were burning all the settlements above, and collecting all the cattle within their reach; but from appearance it was apprehended that they would not risk an attack upon Kingston, but would burn, plunder, and destroy all the upper settlements, and would probably cross the river to Lackawanna, and take possession of that fort, destroy the settlement, and probably massacre the people or make them prisoners and return back with their booty from whence they came. To prevent which it was proposed by some of the officers to go and attack them on their own ground, which was finally agreed to, though reluctantly by some. Colonel Denison informed me that he said as much against it as he could say, without being called a coward. It was his wish to wait for more strength—for the arrival of my company, which he expected would be on the following morning, and further for the arrival of Captain Spalding's company, as Lieutenant Timothy Pierce arrived with information that the company were on the way, and would probably arrive on Sunday for their assistance; but fearing that it would then be too late, that the enemy would draw off with their booty before any further assistance could be had, it was determined to attack them.

Captains Durkee and Ransom, Lieutenants Ross and Welles, with a select party, marched forward as the advance, and formed the line of battle; Captain Hewit's company on the right, and Captain Whittlesey's company on the left. When they came in sight of the enemy, they were in a body about Wintermoots fort; but they instantly formed a line across the plain, covered with trees and brush to a swamp on their right. Colonels Butler and Denison

distance to the road, where they were set down in a ring facing each other, with an Indian to the back of each one, to hold them down, when the old squaw, Queen Esther, followed round the ring to the right with a death maul, with which she broke their skulls. Among these prisoners was William Buck, a lad about 15 years old, a son of Lieutenant Asahel Buck; he was not held, and seeing the old squaw killing the prisoners, with her death maul, he started and ran off crying; he was pursued by an Indian, who took him and flattered him that as he was a white-headed boy he should not be hurt. But while he was leading him up to the ring, another Indian came behind him and struck a tomahawk into his head and put an end to his life. Lebeus Hammon, being a stout man, a large Indian stood behind him with his hands on his shoulders to prevent his rising. Seeing but one man on his left to receive the fatal blow before his turn should come, he concluded that he could but die, and that he might as well make an attempt to save his life as to sit still and receive the fatal blow from the death maul of the old Queen, gave a sudden spring—arose from the ground and knocked the Indian down that was holding him, ran into the woods, pursued by two Indians, but turning one side from his course under cover of a tree, and a bunch of brush, the Indians ran by a short distance, when he changed his course through the woods and escaped with his life. The other fourteen were killed, stripped, and scalped, and left lying in the ring with their feet towards each other.

I was informed by a man who escaped the slaughter, that a man of the name of Calwell, in Captain Whittlesey's company on the left wing, was killed in the commencement of the action, and that he was the only one of that company that fell until they commenced their retreat. And from the best account that could be had from those that made their escape, and from examining the ground, the

greatest number that were slain had surrendered themselves prisoners on the promise of their lives being spared and were afterwards inhumanly massacred.

LAND TRANSFERS

The following is a record of the transfer of certain lots of land in the village of Athens.

TITLE—1789—APRIL 13TH.

Solomon Bennett to Andreas Budd, the grantor for value received gives up all his right and title to a certain lot of land lying on Tioga Point, know as Number 6, containing nine and three-quarters acres.

TITLE.

John Franklin to Andreas Budd, 30th March, 1793; consideration, three pounds.

Right of lot of land lying and being in Athens aforesaid, and being in that part of said Athens called the town plot, and being lot Number 40, the first division of lots in said Athens.

Said lot bounded northerly, on a piece of land laid out for public use; westwardly on a highway laid out through the town plot; eastwardly on Susquehanna River. Said lot being 6 rods wide on a north and south line.

TITLE.

Andreas Budd to Elisha Mathewson, 17th June, 1795, conveys both these lots for eighty pounds.

APPENDIX NO. II.

THE INDIANS OF TIOGA POINT.*

Interest in the Indian races, their characteristics and habits of life, is enhanced by the fact that their origin and much of their history are veiled in obscurity. This, however, proves an incentive to search more diligently, and treasure more scrupulously every item of definite information in regard to the nations who have gone before us.

The relics which the earth gives up afford but little that is reliable to reward the antiquarian, hence speculation and conjecture too often take the place of that certainty which may be reached among the nations where there has been a written language, however meager and difficult of interpretation.

Charlevoix, the French historian, in 1721 remarked, in speaking of the Indians, "We seem to be just where we were before this great and interesting question began to be agitated." He adds, "To see one is to see all."

There does, indeed, appear to be a great similarity among the Indian nations in regard to their rude implements, their manner of warfare, their training to deeds of bravery and valor, their hunting, games and amusements, in their hospitality and kindness to friends, their unrelenting cruelty to enemies, their indolence in peace, energy and

* Written for the Woman's National Science Club, Washington, D. C., January, 1898, by Sarah Perkins Elmer. As it bears upon this locality, it is here introduced.



Engraved by John Sartain after Schussle

ZEISBERGER PREACHING TO THE INDIANS

endurance in war. While these universal habits and characteristics incline the white man to look upon an Indian as an Indian only, with little to mark the individuality or race, among themselves there were always wide and quickly perceived differences. They were keen in discriminating between the nations, tribes, and clans. An Andaste would scent a Mohawk from afar, and the piercing eye of the Iroquois was quick to discover his trembling vassal.

The dying embers on the hearthstone, an almost obliterated sign or mark, or foot-prints on the fallen leaves, were full of meaning which the Indian would recognize at a glance, but would be beyond the discovery or interpretation of the white man.

Our special interest at this time is in the tribes who formerly inhabited the section of country near the boundary line of New York and Pennsylvania, and on the Susquehanna River. There is nowhere to be found a spot more replete with Indian association than is the little promontory extending from New York for five miles into Pennsylvania. The Susquehanna on the east, and the old Tioga, now Chemung, River on the west, where once was the Indian town of Deahoga and where the white settlement was subsequently called Tioga Point—but unfortunately is laid down on the maps as “Athens,” so named by an ambitious traveler, who fancied a resemblance to the classic city of the same name.

Who were the early inhabitants of this beautiful valley? What races of people early loved its streams, its wooded hills? These are questions of absorbing interest.

The eastern Indian tribes claimed to have come from the west, that far back in an unknown period the Delawares or Lenape and the Minquas or Andastes were companions in their wanderings, and that the Delawares located on the river which took the same name, and the Andastes on the Susquehanna.

When this migration occurred there is no way of determining.

According to a tradition as given by the Bureau of Indian Ethnology "the Andastes, on the Susquehanna, prior to 1600, during a ten years' war, almost exterminated the Mohawks." In 1608 Captain Smith found them still contending with one another, the Andastes or Susquehannocks ruling over all the Algonquin tribes, and in 1647 they were able to supply the Hurons with 1300 warriors in their terrible conflicts with the Iroquois.—From the first the ancient Andastes were known as a race of desperate warriors. It is said of them that they, "When fighting never fled, but stood like a wall as long as there was one remaining."—In 1652 a war broke out between these fierce warriors and the Senecas which lasted twenty years. Indeed, for three-quarters of a century they waged an almost unceasing war with the Iroquois, by which the "whole valley of the Susquehanna was stained with blood." One of the Jesuit Fathers (as given by Parkman) exclaimed, "May God preserve the Andastes; none but they can curb the pride of the Iroquois." Indeed, no other nation so bravely defended themselves against this great confederacy.

The Delawares were conquered by the powerful Andastes or Susquehannocks, who, in turn, were subdued as a nation by the invincible Iroquois about 1674, and those not destroyed remained a conquered nation on their own territory, the Susquehanna River, but in 1763, after nearly a century of humiliation, the last of the once powerful Susquehannocks or Conestogas, as they were also called, were cruelly murdered at Lancaster, Pa., where they had taken refuge. The Iroquois, in the meantime, had overcome and reduced to a condition of vassalage all the surrounding tribes, and had placed many of them on the Susquehanna and in the vicinity of Deahoga, where the great head at Onondaga could guard them well, and where in case of

any lack of allegiance, the numerous warriors could by a fleet of swift canoes suddenly sweep down upon them by the rivers and speedily and effectually reduce them to submission.

Numerous remnants of tribes were placed in proximity to Deahoga, their convenient stronghold; the little villages thickly settled the banks of the rivers. Their wigwams were easily destroyed in the many wars, so we find at various periods portions of many tribes located here, such as Delawares, Shawnees, Nanticokes, Mohicans, and many of the Cayugas, Senecas, and others of the Six Nations, who considered this an important strategic point. Two or three miles north and across the Tioga River was, according to Dr. Craft, a settlement of Tutelos, doubtless giving the euphonious name Toodletown to the familiar vicinity.

The long house of the Iroquois extended from the Hudson River to the western lakes. At the east door were the Mohawks, at the west the Senecas, and after their conquests on the Susquehanna "Teaoga" was called the south door of the Iroquois confederacy.

Here was stationed a Sachem who guarded this door with vigilance, and no one could enter the territory without his permission. It has been stated that a Cayuga was this doorkeeper, but Mr. Lewis Morgan, who was adopted into the Seneca nation, states in his "League of the Iroquois," that, "while the Onondagas had charge of the council brand and the wampum, and the Mohawks were receivers of tribute from subjugated nations, the Senecas were the hereditary doorkeepers of the long house, their national designation being Ho-nan-ne-hó-ont, the doorkeeper."

The name of this Indian town at the south door varied with the dialects of the numerous tribes represented there at different periods. It was Diahogon—Diahoga—Dehoga—Teahoga—Tehoga—Teaoga—Tohecon—Tioga, etc., etc.,

all conveying the same significance, the "opening," "gate," or "meeting of the waters." And the hordes of savages who have tramped through this narrow passage like the neck of an hour-glass, from the great country above, into the regions below, have been in number like the sands of the sea.

The trails and war-paths running through the Iroquois country all united at this place. The main paths following the Susquehanna and Tioga rivers here connected with the Minisink trail leading to the Delaware, and the great war-paths running south and west. Mr. Morgan remarks, "For centuries upon centuries, and by race after race, these old and deeply worn trails had been trod by the red man," also, "The convergence of so many trails upon this point (Tioga) rendered it an important and well-known locality among the Iroquois."

This great nation claimed all the territory belonging to the conquered tribes, and nothing could be done without the consent of the ruling powers at Onondaga. In 1737 Governor Gooch, of Virginia, desired the province of Pennsylvania to mediate between the Six Nations and the southern Indians, Cherokees, Catawbias, etc.

Conrad Weiser, the famous interpreter, was sent with the message from his home in Tulpehocken, Pa., to Onondaga, "500 miles through a dense wilderness," he stopped at "Tehaoga" and gives the following interesting account of his entertainment there. This was written in the German and translated—"Indians on the Susquehanna sustained life by juice from sugar trees. We were ferried in a canoe over the Susquehanna to 'Dia-agon,' there are many Indians here, Sinicker (Senecas), Gainckers (Cayugas), and Mohicanders (Mohicans). We went into several huts to get food, but they had none for themselves. Men off hunting. A Mohicander directed his old gray-headed mother to prepare some soup of Indian corn. She

hung a large kettle of it over the fire, and a smaller one of potash, and boiled both briskly. She then let the potash settle and poured the clear liquid into the kettle. It took the place of meat or grease, making it slippery and pleasant to eat. A large portion was given to me and out of hunger I ate a portion which was not bad. The filthy cook and unclean vessel were more repulsive. I gave the old gray-headed woman 24 needles and six shoestrings, and begged for Indian bread. She immediately gave me five small loaves of about a pound weight, of which Stoffel and I ate two the same evening."

This was the first long journey of Conrad Weiser, but his invaluable services frequently brought him on the same route after. He was a firm friend of the Indians and often mediated between them and the whites.

In July, 1743, Mr. Weiser was sent again to Onondaga with a message from the Governor of Virginia, to arrange a place of meeting with the Six Nations in the spring, to form a treaty in regard to disputed lands. He was accompanied on this expedition by Mr. John Bartram, a distinguished traveler and botanist, who made extensive and interesting observations on the journey. As they approached this section of country he remarks, "Came to the Cayuga branch near a hundreds yards wide, which we crossed, then rode near a mile to the town house, bearing north; this town is called 'Tohicon,' and lies in a rich neck, between the branch and main river. The Indians welcomed us by beating their drums as soon as they saw us over the branch, and continued beating after the English manner, as we rode to the house, and while we unsaddled our horses, laid in our luggage and entered ourselves. The house is about thirty-foot long and the finest of any I saw among them. The Indians cut long grass and laid it on the floor for us to sit or lie on. Several of them came and sat down and smoked their pipes, one of

which was six-foot long, the head of stone, the stem a reed. After this they brought victuals in the usual manner. The morning was very foggy." They then proceeded on their journey to Onondaga. On their return they came through Owagan (Owego), where a squaw treated them to huckleberries and a large kettle of small hominy, boiled in strong venison broth. "A noble entertainment." They soon reached again the "Tohicon town on the Cayuga branch." "The chief man of the town came to visit us in a very friendly manner. Mr. Weiser, the interpreter, told him of the success of the expedition to Onondaga, and he was pleased with the prospect of peace, and added, when he came home, having been absent, his people told him we had passed through their town, but that we had not informed them of our business. This furnished us with an instance of the punctilio the Indians constantly treat travelers with. The people, though earnestly desiring to know our commission to Onondaga, would not take the liberty to ask us."

In 1774 the Moravians of Pennsylvania desired to establish a mission at Wyoming. Even this step could not be taken without obtaining formal permission from Onondaga; with this in view, the perilous expedition was undertaken. Bishop Spangenberg, David Zeisberger, Schebosh (a Mohegan), Shikilling, the Iroquois-Cayuga Sachem from Shamokin (Sunbury), with his son, probably either Logan or Thacknectaris, Andrew, son of Madame Montour, with interpreter Conrad Weiser, took the trail for Onondaga. On the way the Sachems adopted the envoys into the Iroquois confederacy, the Bishop, into the Oneidas, clan of the bear, and Zeisberger, who was named Ganous-seracheri, into the Onondagas, clan of the turtle, the highest of the clans, thus making him a near kinsman to the same clan in all the other tribes of the confederacy. The distinguished travelers stopped at Teahoga (Tioga Point),

finding "a beautiful tract of land where the Mohegans had built a village." While the travelers were preparing to pitch their tents, a deputation of head men came out and said, "Brothers, we rejoiced when we saw you approaching; our houses are swept; our beds are prepared; we have hung the kettle over the fire; lodge with us." After being refreshed by this hospitality, they renewed their tedious journey, and upon reaching Onondaga, obtained permission to execute their plans in Wyoming. The adoption of these men into the confederacy served them well in the times of peril and hardship through which they subsequently passed. Zeisberger later on established a mission at Onondaga; he was a celebrated Indian linguist and in great favor with the natives. When the children called him "Assaroni" (white man), they would say, "No! Ganousserache is Aquanoschioni (an Iroquois)." In proof of the confidence reposed in him by the confederacy it is stated in his memoirs that at Onondaga he was entrusted with the care of their entire archives, comprising many belts and strings of wampum, written treaties, letters from colonial governors, and other documents, which were deposited in the log mission house.

But perilous times were upon the provinces. From time to time the Six Nations had ceded large tracts of land in Pennsylvania to the government or Proprietaries. As the Indians said, "They buy a small piece of land of us, and by stealing, they make it large." A great purchase was made in 1754 from the Six Nations and a treaty held at Albany, by which the hunting grounds on the west branch of the Susquehanna and on the Juniata were taken from them. The Delawares and Shawnees living on the east branch of the Susquehanna in the neighborhood of Tehoga especially felt the loss of the Juniata territory, it having been given them by the Iroquois as their hunting ground. Terrible hostilities followed, scalping parties were the con-

stant terror of the settlers, the borders were deluged in blood. Governor Morris, of Pennsylvania, declared war against the Delawares and Shawnees, and offered bounties for scalps and prisoners, hoping by exterminating them to end the devastations. Sir William Johnson (Waruch-yockon), using his boundless influence with the Iroquois, induced them to compel the Delawares and Shawnees, their vassals, living on the Susquehanna, to lay down the hatchet.

Governor Morris, on being informed of this, held a council at Philadelphia, and sent a delegation of chiefs and an interpreter to make terms of peace. They came up the river and held a treaty at Tehoga, returning to Philadelphia and reporting to the council.

This was a favorite treaty ground; many villages were near, and large numbers could convene at short notice, and often the women and children also flocked together on these occasions, making a grand gala day of it. The colonial record says, "At a council held at Philadelphia, June 3, 1756, present Hon. Robert Hunter Morris, Lieut. Gov., and others, Peaceful Indians, Newcastle, Jagrea, William Lacquis, and interpreter Conrad Weiser." The Governor informed the Indians that he had received their letter by express from Bethlehem.

Jagrea made the opening speech, after the Governor had formally received them. Then they desired the interpreter who had taken it down in writing to read it and deliver the strings (of wampum) and belts at proper times. It began, "We arrived at Wyoming after we slept four nights; found nobody there, so proceeded on till we came to 'Tiagon,' where we found a great number of Indians. We let them know we were messengers from the Governor of Pennsylvania to the Delaware Indians and others, on the Susquehanna, and desired them to order a meeting of all their people in that town and neighborhood (gave a string)." The runners came back next day and reported

that they had met such and such chiefs, desiring them to come to *their* town, "since they had come so far, they might as well come a little farther," which the Pennsylvania messengers refused, and said it was customary to transact matters of importance and of a publick nature, in the most public places, and they insisted, for that reason, that the meeting should be at "Tiaogon." The answer came back next midnight that the chiefs would come to Tiaogon. The next day they arrived accordingly, and all the Indians met in the afternoon, and Newcastle spoke. "We come to you with a very important message from the Governor and people of Pennsylvania: we may say from the King of Great Britain." He told them how blind they were, as if an evil spirit had thrown dust in their eyes. "We by this string (of wampum) rub your eyes very hardly. The evil spirit has stopped your throat (string), their ears were closed, this string would open your ears that you may hear." Then Newcastle spoke in behalf of the Governor and people of Pennsylvania, complaining of hostilities and desiring terms of peace—strings interspersed.

Answer from Paxinosa, the Shawnees chief, speaker of the Delawares, because "Newcastle talks good Shawnce, and Paxinosa talks good Delaware." Their addresses were eloquent and ornate. Strings given, others spoke: Delawares, Memksies, Mohicans, Shawnees. Terms of peace—addressed to Brother, the Governor of Pennsylvania.—Colonial records of Tiaogon or Diahoga.

The next spring Louis Montour and others came up to Teahoga and invited the Delawares and Six Nations to Philadelphia to ratify the treaty of peace to which they had agreed.

There were among them deputies from the Mohawks, sent by Sir William Johnson, and others of the Six Nations. One of the Mohawks said, "When we come by Deahoga we could not stay in such a hungry country as that

is now, they have nothing to eat but walnuts and wild potatoes," and added, "we heard that Teedyuscung (King of the Delawares) would soon follow with a great number of Indians," some from a true love of peace with their brethren, the English, and some for want of everything, especially victuals.

War had brought its accustomed desolation to Tioga; hunting was abandoned while the men were on the war-path, and at times there was among the Indians of this valley great privation, famine, and distress.

A little below the present village of Athens, and directly opposite the point, was located Queen Esther's town. This powerful Queen of the Senecas demands more than a passing notice. General John S. Clark, the well-known antiquarian, claims that "Queen Esther was a granddaughter of Madame Montour, who was among the famous characters of our colonial history, whose father was French and mother Indian; she was captured near Lake Michigan in 1694 or 5, when about ten years old, was taken to the upper waters of the Susquehanna, and when of mature age married Carandowonne, an Iroquois-Oneida chieftain; her daughter Margaret was "a marvel in linguistic accomplishments." About 1752 she returned to Montoursville, Pa., where her mother had previously lived, and gave the place its name. General Clark adds French Margaret had one son and two daughters; one daughter, Esther, married the King of the Monseys, and distinguished herself by her fiendishness at Wyoming. The other daughter, Catherine, was the somewhat famous queen at the head of Seneca Lake, whose place was destroyed by Sullivan in 1779, known as Catherine's town. Queen Esther lived at old Sheshequin (now Ulster) formerly, but about 1772 moved up the river opposite Tioga, and built her famous, though short-lived, town. Her castle is described as a long low edifice, constructed with logs set in the ground at intervals

of ten feet, with horizontal hewn plank neatly set into grooves in the posts. It was roofed or thatched and had some sort of a porch or other ornament over the doorway. This savage queen led the Indian troops at the time of the massacre of Wyoming, and with her own hands tomahawked a large number of the prisoners near the fort. Her so-called palace, with the entire Indian village, was destroyed soon after this terrible event by Colonel Hartley; he then crossed the river and reached Tioga. The Indians fled before him; he laid waste the old town and Tioga was never rebuilt.

Only four months after the battle of Wyoming, when 600 warriors went down the river from Tioga, was the equally tragic massacre of Cherry Valley, which was determined upon at a "great meeting of Tories and Indians at Tioga." Butler, with his rangers, and Thayendanegea, Captain Joseph Brant, with his Indians, accomplished the devastation of that charming valley. The surviving prisoners, refined women, brave men, and helpless children, after the massacre began their weary pilgrimage, among them Mrs. Campbell, of historic fame, whose aged mother was towahawked before her eyes, being unable to keep up with the wretched procession.

Their route was the old trail where prisoners with their cruel Indian captors had traveled ages before: down the Susquehanna to Tioga, then up the Tioga and Genesee Rivers to Niagara, the grand rendezvous of the Tories and Indians, with no hope or expectation but to die in the gauntlet which they were obliged to run for the amusement of the savages at the different villages where they stopped, by torture, or be subject to a fate but little better, to be distributed and adopted among the Indian clans. Many wretched prisoners wended their weary way to old Tioga. It is well such hopelessness and despair cannot be recalled or pictured.

“No pen or brush can tell the tale,
The sorrows of this lovely vale.”

The journals of the officers connected with the expedition of General Sullivan, passing through this valley and up into the Iroquois country in 1779, have thrown much light on this favorite rendezvous of the Indians, as well as on their habits and customs.

The army coming up from below, and having forded the Susquehanna into Queen Esther's flats, marched a short distance, then crossed the Tioga or Chemung River, and came into the old Indian town of Tioga, lying in the arms of the rivers at “the gate.” The town was deserted, and the soldiers pitched their tents on the banks of the two rivers, near the point. Small parties of Indians annoyed them by “creeping up through the high grass on the west side.”

They killed and scalped a man who was driving some horses. Lieutenant Beatty's journal says, “August 23 or 24, 1779: to-day we lay at Tioga; went to see an old Indian burying-ground which lay just by our camp. There was about a hundred graves, some of which our men had dug up. They buried their dead very curious, after this manner: They dig a hole the length of the person they are to bury, and about two feet deep; they lay him on his back in the grave, with an old blanket-coat around him, and lay bark over the grave, even with the surface of the earth, so as to prevent the earth from touching the body; then they heap up the dirt on top of the grave in a round heap, which is from four to six feet high, but the graves is very old and a number of them, as this formerly was a very capital town.”

Major Norris wrote, “Our soldiers dug up several of their graves and found a good many laughable relics, as a pipe, tomahawk, beads, etc.” This manner of burying

and of forming the large round mound is of great antiquity. Fort Sullivan was located above the encampment, and where the two rivers for about fifty-five rods run within two hundred yards of each other, forming a narrow neck of land, then stretching out below and coming to a point nearly in the shape of a heart. The fort was built on the lower part of this narrow neck, and in the form of a diamond, the two obtuse angles resting, one on the bank of the river just below the present Chemung bridge, and the other directly on the Susquehanna; the two acute angles were about the middle of what is now Main street, each point being within the two slight elevations plainly visible, the north point only a few rods south of the academy grounds. It was described as "a fine stokade, with block-houses at each angle." Here was collected a force of five thousand men, nearly one-third of the entire Continental Army, consisting of Sullivan's division from Easton, General Poor, with his New Hampshire brigade, and General James Clinton, who came with 208 boats from Otsego Lake after having produced the great rise in the lake by damming it up. When the obstruction was removed he, with his fleet, floated down the Susquehanna to Tioga, where they were received "with a salute of 13 cannon, and a tune on Col. Proctor's band of musick." Sullivan's officers refer also to an "old Indian carrying-place" near the fort, evidently where the rivers approach each other the nearest. There they carried their boats across from river to river to save going around the point. This place was probably near where the academy and Spaulding library are located. At the fort was left a garrison of 250 or more men, under Colonel Shreeve, and it was the distributing point for the army while on its march up into the Iroquois country.

The first engagement was in Chemung, a few miles above, where there were "about forty houses built chiefly

with split and hewn timber, covered with bark and some other rough materials, without chimneys or floors. There were two larger houses, which from some extraordinary rude decorations we took to be public buildings. There was little furniture left in the houses, except bear skins, some painted feathers, and knickknacks. In what we supposed to be a chapel, was found, indeed, an idol, which might well enough be worshipped without a breach of the second commandment on account of its likeness to anything either in Heaven or earth."

Another officer wrote of "seeing at several of the deserted towns, two dogs hung up on poles twelve or fifteen feet high, as sacrifice after a defeat, to appease the wrath of their god. The skin of one to be converted into a jacket, and the other into a tobacco pouch for the deity."

After an absence of only five weeks, when the army returned to Fort Sullivan at Tioga, they were received with great rejoicing and a grand entertainment was given the officers, closing with an Indian war dance, the young Oneida Sachem who returned with them acting as master of ceremonies. General Sullivan, in his report to Congress after his expedition, dated at "Teaogo, Sept. 30, 1779," wrote, "We have not left a single settlement or field of corn in the country of the Five Nations, nor is there even the appearance of an Indian on this side of Niagara." A few Indians were killed and none brought back as prisoners with the conquering hero. They had fled before the army and taken refuge at Niagara.

The great Mohawk chief, Joseph Brant, or Thayendanegea, was not to be so easily driven from his old rendezvous Tioga, his summer headquarters. The next spring eleven of his warriors made a second attack on Minisink. As the year previous, 1779, they returned with the prisoners to Tioga, so this time their captives were five brave men, who were brought to the same place, and while the chiefs

slept extricated themselves and seizing the tomahawks from the belts of the sleeping warriors, quickly put ten of them to death, the prisoners escaped. Brant soon after arrived at Tioga from Harpersfield with a company of weary and worn prisoners, so heavily laden with the booty that they had nearly fallen by the way. Fortunately for them, so sadly needing rest, the Mohawk chief was taken with fever and ague, and stopped at Tioga till he should recover. In this dilemma he made his own prescription: he succeeded in capturing a rattlesnake, had it made into soup, of which he partook freely, and recovered.

About a year after Sullivan had reported to Congress from Tioga, that there was "not even the appearance of an Indian this side of Niagara,"—behold! Brant and Cornplanter (the great Seneca chief), with an army of from eight to fifteen hundred Indians "chiefly collected at Tioga." The excited warriors, bent on destruction, followed the war-path up the Susquehanna and were met by Sir John Johnson with his Tory troops. The united forces plunged into the region above, invaded Schoharie, and carried death and devastation through the Mohawk valley, such as had not been known before, and had their surfeit of vengeance, a desire for which had rankled in their bosoms, and had been their one purpose, since the destruction of their ancestral homes, by the expedition of General Sullivan into the Iroquois country.

We have now a chapter associated with old Tioga, which fills the reader with disgust and horror. It is given for truth by "the Rememberancer, an impartial and authentic collection of facts published in London, 1782," and reproduced by such writers as B. B. Thatcher and W. W. Campbell, faithful students of Indian life. Indeed, there seems after the constant scenes of torture and death as depicted in our Colonial records, no reason to doubt its truth.

Extract of a letter from Captain Courish, of the New England Militia, dated Albany, March 7, 1782:—

“The peltry taken in the expedition, will, as you see, amount to a good deal of money.—The possession of this booty at first gave us pleasure, but we were struck with horror, to find among the packages, *eight large ones* containing scalps of our unhappy folks taken in the three last years by the Seneca Indians from the inhabitants of the frontiers of New York, New Jersey, Penn., and Va., and sent by them as a present to Col. Haldimand, Gov. of Canada, in order to be by him transmitted to England. They were accompanied by the following curious letter to that gentleman:

“Dated TIOGA, January 3, 1782.

“May it please your Excellency,—

“At the request of the Seneca chiefs, I send herewith to your Excellency under the care of James Boid, eight packs of scalps cured, dried, hooped, and painted with all the Indian triumphal marks, of which the following is invoice and explanation.—

“No. 1. Containing forty-three scalps of Congress soldiers, killed in different skirmishes; these are stretched on black hoops, four-inch diameter; the inside of the skin painted red, with a small black spot to note their being killed with bullets. Also 62 of farmers, killed in their houses; the hoops red; the skin painted brown and marked with a hoe; a black circle all round to denote their being surprised in the night; and a black hatchet in the middle signifying their being killed with that weapon.

“No. 2. Containing 98 of farmers killed in their houses; hoops red; figure of a hoe to mark their profession; great white circle and sun to show they were surprised in the day time; a little red foot, to show they stood upon their defense and died fighting for their wives and families.

"No. 3. Containing 97 of farmers; hoops green, to show they were killed in their fields; a large white circle with a little round mark on it for the sun, to show that it was in the day time; black bullet mark on sun—hatchet on others.

"No. 4. Containing 102 of farmers mixed of the several marks above; only 18 marked with a little yellow flame, to denote their being of prisoners burnt alive, after being scalped, their nails pulled out by the roots, and other torments; one of these latter supposed to be of a rebel clergyman, his band being fixed to the hoop of his scalp. Most of the farmers appeared by the hair to have been young or middle-aged men; their being but 67 very gray heads among them all; which makes the service more essential.

"No. 5. Containing 88 scalps of women; hair long, braided in the Indian fashion to show they were mothers; hoops blue; skin yellow ground with little red tadpoles, to represent by way of triumph, the tears of grief occasioned to their relatives; a black scalping-knife or hatchet at the bottom, to mark their being killed with those instruments; 17 others hair very gray; black hoops; plain brown color, no mark but the short club or cassetete, to show they were knocked down dead, or had their brains beat out.

"No. 6. Containing 193 boys' scalps, of various ages; small green hoops; whitish ground on the skin, with red tears in the middle and black bullet marks, knife, hatchet, or club, as their deaths happened.

"No. 7. 211 girls' scalps, big and little; small yellow hoops; white ground; tears, hatchet, club, scalping-knife, etc.

"No. 8. This package is a mixture of all the varieties above mentioned, to the number of 122; with a box of birch bark, containing 29 little infant scalps of various sizes; small white hoops; white-ground.—With these packs the chiefs send to your Excellency the following speech,

delivered by Coneiogatchie in council, interpreted by the elder Moore, the trader, and taken down by me in writing:

“‘Father!—We send you herewith many scalps, that you may see we are not idle friends—a blue belt.

“‘Father!—We wish you to send these scalps over the water to the Great King, that he may regard them and be refreshed; and that he may see our faithfulness in destroying his enemies, and be convinced that his presents have not been made to ungrateful people—a blue and white belt with little tassels.

“‘Father!—Attend to what I am now going to say; it is a matter of much weight. The Great King’s enemies are many and they grow fast in number. They were formerly like young panthers; they could neither bite nor scratch; we could play with them safely, we feared nothing they could do to us.—But now their bodies have become big as the elk, and strong as the buffalo; they have also got great and sharp claws. They have driven us out of our country by taking part in your quarrel. We expect the great King will give us another country, that our children may live after us, and be his friends and children as we are. Say this for us to the great King. To enforce it we give this belt. A great white belt with blue tassels.

“‘Father!—We have only to say further, that your traders exact more than ever for their goods; and our hunting is lessened by the war, so that we have fewer skins to give for them. This ruins us. Think of some remedy. We are poor and you have plenty of everything. We know you will send us powder and guns, and knives, and hatchets; but we also want shirts and blankets—a little white belt.’

“I do not doubt but that your Excellency will think it proper to give some further encouragement to these honest people. The high prices they complain of, are the necessary effect of the war. What ever presents may be sent

for them through my hands shall be distributed with prudence and fidelity. I have the honor of being your Excellency's most obedient, and most humble servant.

"JAMES CRAUFURD."

However repulsive such an account may be, it is of interest in the description of preparing and preserving the scalps, and the indications of the various emblems by which they were classified. It would appear that Tioga Point, up to this date, 1782, was a British post, as this great invoice of goods, certainly not of Continental manufacture, would indicate. Soon after this, 1784, the place was occupied by the white settlers, and the present town surveyed by John Jenkins in 1786.

The remarkable formation known as Spanish Hill, situated almost on the boundary line of New York and Pennsylvania, has excited a vast amount of interest and speculation. Some suppose it to have been thrown up by the early Spanish adventurers who entered the Chesapeake and followed the course of the Susquehanna to Tioga, and that they, or the early Susquehannocks, designed it as a defense against the Iroquois on the north. The Duc de la Rochefoucauld Liancourt, who traveled extensively in this country in 1795, makes the following interesting comments:

"Near the confines of Pennsylvania, a mountain rises from the bank of the river Tioga, in the shape of a sugar loaf, upon which are seen the remains of some entrenchments. These the inhabitants call the 'Spanish ramparts,' but I rather judge them to have been thrown up against the Indians in the time of M. de Nonville. One perpendicular breastwork is yet remaining, which though covered with grass and bushes, plainly indicates that a parapet and a ditch have been constructed here."—Although doubtless Spanish Hill has been a defense in time of war, the modern geologist decides it to be a natural

formation of the glacial period, as others similar are found, though perhaps none of so perfect a form. For many years before the Indians departed from the valley, not one was willing to ascend the hill, as it was said the one who had last gone to the summit was never seen again, and was supposed to have been spirited away.

Champlain sent out in 1615, to the great town of Carantouan containing more than eight hundred warriors, located on and near Spanish Hill, to obtain a force to assist him in an attack against the Onondagas. At remote periods Indian settlements have been numerous in the vicinity, and at a recent date remains of an Indian village were found on the west side, with portions of an old stone fireplace, charcoal beds, numerous arrow points, pieces of pottery, fire-stones, and other relics—indicating that it was a very ancient and closely inhabited locality.

Mr. Josiah Priest, in the *American Antiquities*, suggests that Spanish Hill was an effort of Scandinavian defense against the Indians, dating back to the tenth century, and that these people were destroyed by the surrounding tribes after a fierce struggle.

This spot has always been associated with Indian traditions and is of interest to the archeological student of the present day.

The last treaty held at Tioga was between the Six Nations and the United States Government, represented by Colonel Timothy Pickering. The council fire was kindled November 16, 1790, and was kept burning seven days. Sixteen hundred Indians, many of them noted chiefs, were present.

Of this great historical event, a full account is given in "Early Times." This striking and picturesque assembly of men, women, and children was held on the Susquehanna, back of the present stone Episcopal church, on a plot of ground now nearly washed away, and was the last

great gathering of Indians held at Tioga Point. Their quest again was unsuccessful; the little flame of hope which had been rekindled in their breasts burned low; the last spark finally disappeared; and in despair they turned away from the ancient home of their fathers and wandered hopelessly toward the setting sun.

The few who remained after the treaty soon also disappeared, and their many relics and burial places alone were left to tell the story of the populous races who had dwelt on the Susquehanna at Tioga Point. Numerous Indian graves have been discovered from time to time; in several instances they have been found one upon another, indicating that more than one race had here deposited their dead. Indeed the busy throngs of this thriving valley are daily treading upon the ashes of countless nations, thoughtless of their happy homelife in the valley they loved, as well as of their fierce and warlike deeds of past ages.

Could the spirit of an ancient Brave but leave the happy-hunting ground to visit once more his well-loved home at "the meeting of the waters," he would not tarry long, for civilization has driven the game from the forests, and the fish from the streams. The engine rushes down the course of the war-path and through the many trails.

"The little cone-like cabins that clustered o'er the vale,
Have disappeared as withered leaves before the autumn gale."

And nothing could the wanderer call his, save the beautiful Susquehanna and the everlasting hills.

